



AS-004941



ARCHAEOLOGICAL SURVEY OF INDIA.

NEW IMPERIAL SERIES, VOL. X.

SOUTH-INDIAN INSCRIPTIONS

VOLUME II.

PART V.—PALLAYA COPPER-PLATE GRANTS FROM VELURPALAYAM AND TANDANTOTTAM

(WITH TWO PLATES)

INCLUDING TITLE PAGE, PREFACE, TABLE OF CONTENTS, LIST OF PLATES, ADDENDA AND
CORRIGENDA, INTRODUCTION AND INDEX OF VOLUME II

EDITED AND TRANSLATED

BY

RAO SAHIB H. KRISHNA SASTRI, B.A.,

ASSISTANT ARCHAEOLOGICAL SUPERINTENDENT FOR EPIGRAPHY, SOUTHERN CIRCLE.

MADRAS:

PRINTED AND PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

CALCUTTA: THACKER, SPINK & Co. BOMBAY: THACKER & Co. (LD.).

LONDON: LUZAC & Co.

1916.

V(6).81

PART V.

SUPPLEMENT TO THE SECOND VOLUME.

V.—TWO PALLAVA COPPER-PLATE GRANTS.

No. 98.—VELURPALAIYAM PLATES OF VIJAYA-NANDIVARMAN (III).

These plates were discovered in 1911 by the late Rai Bahadur V. Venkayya, M.A., in the village Yêlûrpâlaiyam, about 7 miles north-west of Arkonam in the North Arcot district. They have since been purchased by the Government for deposit in the Madras Museum. A detailed description of the plates and their contents has appeared in the Epigraphical Report for 1911, Part II, paragraphs 5 to 12. Mr. Venkayya also, has published a valuable note on them in the *Journal of the Royal Asiatic Society* for 1911, pp. 521 ff.

The plates are five in number and consist of eight written sides, the outer faces of the first and last being completely blank. They vary in length from $9\frac{5}{8}$ " to $9\frac{3}{4}$ ", and are slightly convex on their right and left sides. The breadth of each plate is about $3\frac{1}{2}$ ". The ring which holds the plates together is oval-shaped, and measures $7" \times 6\frac{1}{4}"$, while the circular seal in whose massive bottom the edges of the ring are firmly fixed, is $3\frac{1}{4}"$ in diameter. The seal bears on a depressed surface an elongated figure of a Pallava bull in a recumbent posture facing the proper right with an ornamental lamp-stand on either side of it. The bull and the lamp-stands are placed on a straight line which is perhaps to be taken for the surface of a pedestal. Below this latter, there appear the faint traces of an expanded lotus flower. Above the bull are engraved in one row, eight symbols of which a goddess (perhaps Lakshmî), flanked by two lamp-stands occupies the centre. Another symbol which is recognisable is the *svastika*. The remaining four are indistinct. Above these again are the insignia of royalty, *viz.*, two *chauris* mounted on handles and a parasol between them. Right round the margin of the seal is a defaced legend in Pallava-Grantha characters of which the syllables *va-nâthasya Nan[tipa]nmas[ya] bhâ[pa*]têh [!]* viśva-[vi]śva[m]bharâ-pâla śrîh*, are visible. The plates including ring and seal weigh 394 tolas.

The inscription on the plates is engraved partly in Grantha and partly in Tamil characters. The writing discloses two different scripts, the first of which (ll. 1 to 28) is somewhat less deeply cut and slanting. The *virâma* or the *pulli* in the Tamil portion of the inscription is marked almost regularly throughout, by a zigzag line resembling the final *m* of Grantha or by the usual dot. The grant consists of 31 Sanskrit verses intercepted in the middle by a prose passage in Tamil from lines 47 to 63, and including at the end a short Tamil sentence in lines 68 and 69. Verses 1 and 2 are invocations addressed to the Supreme Being and to Śrîkanṭha (Śiva). The two next supply the legendary origin of the Pallavas from Vishnu, down to the eponymous king Pallava, through Brahmâ, Ângiras, Brihaspati, Śam̐yu, Bharadvâja, Drôṇa, and Âśvatthâman, and eulogise the family as being very powerful. From verses 5 to 8, we learn the names of some probably historical kings. One of them was Âśôkavarman in whose family was born Kâlābhartri. His son was Chûtapallava; his son, Vîrakûrcha; from him came Skandaśishya; from him, Kumâravishnu and

after him, Buddhavarman. It is evident, as Professor Hultzseh has remarked, (above, p. 342), that Aśōkavarman "can scarcely be considered a historical person, but appears to be a modification of the ancient Maurya king Aśōka." Kālabhartri is a possible synonym of Kāṇagōpa, who is mentioned in the Kāsākudī plates, in the group of kings that ruled after Aśōkavarman. Virakūcha, the grandson of Kālabhartri (Kāṇagōpa), must be the Virakōrchavarman whose name occurs as that of the great grandfather (of the donor) in an odd Pallava plate published by Professor Hultzseh in the *Epigraphia Indica* (Vol. I, p. 397 f.) and the same as Viravarman of the Pīkira, Māṅgalūr, Uruvupalli and the Chendalūr grants, all of which belong practically to the same period. Virakūcha is stated to have married the daughter of a Nāga chief¹ and through her, to have acquired the insignia of royalty. Their son Skandaśishya seized from king Satyasēna the *ghatikā* of the Brāhmanas. The reference to a *ghatikā* at this early period is very interesting. It occurs also in the Tālagunda inscription of Kakusthavarman which is ascribed by Professor Kielhorn to about the first half of the 6th century A.D.² Skandaśishya is perhaps identical with the Pallava king of the same name, who is referred to in one of the Tirukkarukkunram inscriptions³, as having made a gift to the holy temple of Mūlasthāna at that village. If Skandaśishya is synonymous with Skandavarman as suggested by Mr. Venkayya in his article on the Tirukkarukkunram inscription, we shall have to identify him with Skandavarman II, particularly because the two generations after him supplied by the Vêlūrpālaiyam plates would, in this case, be the same as those found in the Chendalūr plates of Kumāravishṇu II.⁴ Satyasēna, the king from whom Skandaśishya seized the *ghatikā*, remains unidentified. Kumāravishṇu, the son of Skandaśishya, is next stated to have captured Kāñchī, and his son Buddhavarman to have been the conqueror of the Chōlas.

Mr. Venkayya mentions two distinct periods in early Pallava history, viz. (1) the period in which their grants are recorded in the Prākṛit language and (2) that in which the grants are in Sanskrit.⁵ The first has been tentatively assigned to the beginning of the 4th century A.D. Evidently, the break suggested at the beginning of verse 5 in the Vêlūrpālaiyam plates with the words "Aśōkavarman and others," included this earlier period of the Prākṛit charters, and counted within it such names as Śivaskandavarman, Vijayaskandavarman, Vijayabuddhavarman, Buddhyaṅkura and Vishṇugōpa. The Sanskrit charters, which are to be referred probably to the 5th and the 6th centuries of the Christian era, supply the names of a number of Pallava kings who may now be arranged in order of

¹ The account of the Pallava connection with a Nāga princess, here attributed to Virakūcha, is already mentioned of the progenitor Aśvatthāman himself, in the Rāyakōṭa plates of Skandaśishya-Vikramavarman (*Ep. Ind.*, Vol. V, p. 52). A similar story of the early Chōla king Killi having taken to wife a Nāga princess, is related in the *Perumbānāruppadai*. The mythical account given in the *Mahābhārata*, of the epic hero Arjuna marrying a Nāga queen, combined with what is stated of the Nāga connections in inscriptions and literature, confirms the accepted belief, that the Nāgas were the original indigenous rulers of Southern India and that they were subdued in course of time by foreign invaders from the North, eventually losing their individuality by intermarriages with them.

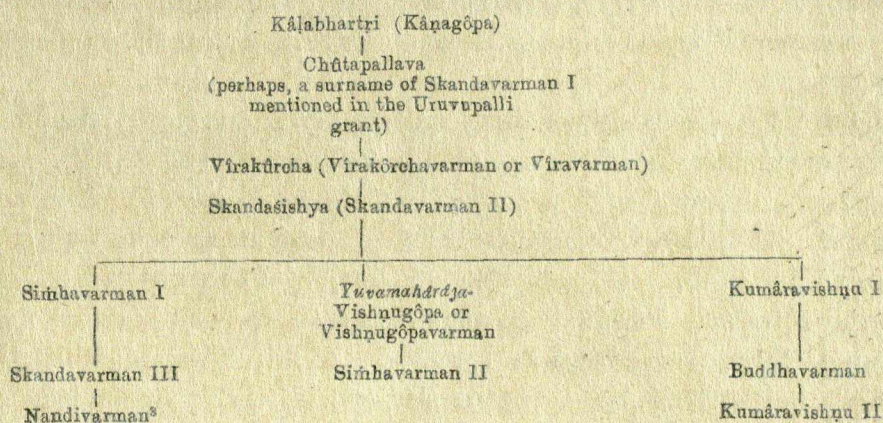
² *Ep. Ind.*, Vol. VIII, p. 26. According to the Kāñchī inscription of Vikramāditya II, Conjeeveram continued to be the seat of a *ghatikā* in the beginning of the 8th century A.D. (*ibid.*, Vol. III, p. 360, note 4). The hill at Sholinghur in the North Arcot district is known as Ghatikāchala, perhaps on account of its having also been the seat of a *ghatikā*.

³ *Ibid.* Vol., III, p. 277 f.

⁴ *Ibid.*, Vol. VIII, p. 233 f.

⁵ *Archaeological Survey Report for 1906-7*, pp. 217-43.

succession, with the help of the information given in the Vêlûrpâlaiyam plates. The capture, or rather the re-capture of Kâñchî attributed to Kumâravishṇu in these plates confirms Mr. Venkayya's suggestion that that town was not the Pallava capital for some time during the interval between the Prākṛit period and the later Sanskrit period. Kālabhartri (Kāṇagōpa) may have been the first of the kings of the second period which lasted down to Buddhavarman according to our plates, or down to his son Kumâravishṇu II according to the Chendalûr plates. The question however arises whether Kumâravishṇu (I) of the Chendalûr and the Vêlûrpâlaiyam plates has to be identified with *Yuvamahārāja* Vishṇugōpavarman or to be treated as still another son of Skandaśishya (Skandavarman II). The former alternative was suggested by Mr. Venkayya together with the further supposition that Buddhavarman and Siṃhavarman II may have been brothers.¹ But as the names Vishṇugōpa and Kumâravishṇu are mentioned simultaneously together among Pallava ancestors, as for instance, in the Vāyalûr pillar inscription of the time of Râjasimha,² we may presume, perhaps tentatively, Kumâravishṇu I to be a third son of Skandavarman II. The following revised pedigree of the Pallava kings based on the Vêlûrpâlaiyam plates and the Sanskrit charters of Pîkira, Māṅgalûr, Uruvupalli and Chendalûr, is given provisionally, subject to the identifications and suggestions made above :—



After v. 8 we are again introduced to another gap in the succession in which were included a host of kings such as Vishṇugōpa⁴ and others. Then appeared a king named Nandivarman I who brought under his control a powerful snake apparently called *Drishṭivisha*.⁵ In verse 10, Siṃhavarman, the father of Siṃhavishṇu, is introduced,—no connection being specified between himself and the Nandivarman just mentioned. Siṃhavishṇu was the conqueror of the Chôḷa country which was fertilized by the river Cauvery.

¹ *Ind. Ant.*, Vol. XXXVII, p. 284, foot-note 48.

² Madras Epigraphical Report for 1909, Part II, paragraph 17.

³ The names Nandivarman, Skandavarman III, and Siṃhavarman I are taken from a grant published by Professor Kielhorn (*Ep. Ind.*, Vol. III, pp. 142 ff.) and suspected by him to be a spurious document.

⁴ A Pallava copper-plate grant from the Guntur district recently examined, belongs to the time of a certain Vishṇugōpavarman II whose father was Siṃhavarman, a son of Vishṇugōpavarman I and grandson of Kandavarman. I have assigned this to the period subsequent to Kumâravishṇu II of the Chendalûr plates (Madras Epigraphical Report for 1914, p. 82).

⁵ The influence of the Nāgas who, as already suggested, must have been the original rulers of Southern India apparently continued down to the time of Nandivarman of about the 6th century A.D. In later times the Sindas of Yelburga (Dr. Fleet's *Dynasties of the Kanarese districts*, p. 572) and the Chhindas of Bastar traced their origin to the serpents (*nāga*).

What follows of the Pallava genealogy is not new. It is a repetition of the account already supplied by the Kâśâkudi, Kûram and the Udayêndiram plates. Stone inscriptions written in the Pallava-Grantha characters commence from this period,—a fact which suggests that, with the conquest of Simhavishṇu, the Pallavas must have extended their dominion further south of Kâñchî into the Chôla country and adopted the Dravidian language generally found mixed up with Sanskrit in the later stone inscriptions. From Simhavishṇu's son Mahêndravarman I was born Narasimhavarman I. This King whose conquest of Vâtâpi (Bâdâmi) and the Western Chalukya Pulakêśin II has frequently been described, is stated in verse 11 to have defeated his enemies and to have taken from them the pillar of victory standing at Vâtâpi.¹ Then came Paramêśvaravarman I, an enemy of the Western Chalukya king Vikramâditya I, whom, according to the Kûram and the Udayêndiram plates, he defeated at Peruvalanalûr. Paramêśvara's "son's son" was Narasimhavarman II, who re-organised the *ghatikâ* of the Brâhmapas, and built a temple for Śiva "comparable with the mountain Kailâsa". This is a clear reference to the building of the Kailâsanâtha temple at Conjeeveram by Narasimhavarman II.² The latter's son was Paramêśvara II. The usurpation of the Pallava throne by Nandivarman II, subsequent to the death of Paramêśvara II, is clearly stated in verse 15. The distant relation that existed between the usurper Nandivarman II and Paramêśvara II is described in the Kâśâkudi plates.

Two points in the account given above are worthy of note: (1) the omission of the name Mahêndravarman II after Narasimhavarman I and (2) the statement that Narasimhavarman II was the "son's son"³ of Paramêśvara I. The latter is probably an error, since all the three published Pallava accounts agree in saying that Narasimhavarman II was the *son*, not the *grandson*, of Paramêśvara I. The former, however, may be different. For although the Kûram plates call Paramêśvaravarman I, the grandson of Narasimhavarman I, still the doubtful way in which this relationship is expressed in the Kâśâkudi and the Udayêndiram plates, taken together with the statement of the Vêlûrpâlaiyam plates, makes it appear as if Mahêndravarman II and Paramêśvaravarman I were both sons of Narasimhavarman I, thus reducing the seven generations between Simhavishṇu and Paramêśvaravarman II, to six. The usurper Nandivarman II who, according to the Kâśâkudi plates, was sixth in descent from a brother of Simhavishṇu could not at the time of his usurpation be a generation older than Paramêśvaravarman II whose kingdom he usurped. Indeed, as hinted in the Udayêndiram plates, he must have been much younger to justify his being called there the *son* of Paramêśvaravarman. Consequently it appears probable that Mahêndravarman II and Paramêśvaravarman I were actually brothers and that the succession after Narasimhavarman I passed

¹ It is not unlikely that this pillar of victory had been set up there by one of the ancestors of Narasimhavarman himself. The fragmentary rock inscription at Bâdâmi published by Dr. Fleet (*Ind. Ant.*, Vol. IX, p. 99f.) refers to Vâtâpi, [Narasim]havishṇu and to a pillar of victory (*jayastambha*). Dr. Fleet is of opinion that Bâdâmi (Vâtâpi) "was originally the Western India stronghold of the Pallavas and that it was from them that the Chalukyas wrested it. It is probable that Vâtâpi was temporarily recovered by the Pallavas from the Western Chalukyas after the reign of Pulakêśin II".

² Recorded in an inscription round the central shrine of the temple; above, Vol. I, No. 24.

³ The actual word *putra-sânu* though used, very peculiarly, in place of the more common *pauḍra*, leaves no doubt that the composer could not have intended any other term of relationship.

on directly to the latter, the former having, perhaps, died before him. Two successions after the usurper Nandivarman (Pallavamalla) are further supplied for the first time by the Vêlûrpâlaiyam plates. Nandivarman II's son by Rêvâ was the Pallava-Mahârâja Dantivarman (verse 18). His queen was the Kadamba princess Aggalanimmatî; from these, was born king Nandivarman III, or according to the Tamil portion of the inscription, Vijaya-Nandivarman, in the sixth year of whose reign the subjoined grant was made. No specific historical facts are mentioned in connection with these kings. Nandivarman III is stated to have "acquired the prosperity of the Pallava kingdom by the prowess of his (own) arms" (verse 20). From this we may infer that the sovereignty over the Pallava kingdom had now been keenly contested either by outsiders or by some direct descendents of the Simhavishnu line.

In the Chingleput, North Arcot, South Arcot and Trichinopoly districts, there have been discovered a number of stone records (more or less of the same age as the Vêlûrpâlaiyam plates) which refer themselves to the reigns of Dantivarman, Dantivarma-Mahârâja, Dantippôttaraśar or Vijaya-Dantivikramavarman, and also of Nandivarman with similar variations in the name. Again, the Bâhûr plates¹ supply the names Dantivarman, (his son) Nandivarman and (his son) Nripatungadêva or Vijaya-Nripatungavarman, as members of the Pallava family, among whose ancestors were Vimala, Koṅkanika and others. From this latter statement Professor Hultzsch concluded that the kings mentioned in the Bâhûr plates were different from the Pallavas of Kâñchî and were only "Pallava by name but Western Gaṅga by descent." It is now, therefore, difficult to say if the Dantivarmans and the Nandivarmans of the stone records mentioned above, are to be identified with those mentioned in the Bâhûr plates, or with those of the Vêlûrpâlaiyam plates or with both. Mr. Venkayya is inclined to connect the names in the Bâhûr plates with those of the Vêlûrpâlaiyam plates, and suggests that Vijaya-Nripatungavarman of the former was apparently the son of Nandivarman III of the latter. Against this the only objection is the ancestry which, in the one case includes the clear Western Gaṅga name (or surname) Koṅkanika, while in the other it does not. If, however, Mr. Venkayya's suggestion is accepted, we must presume two facts to arrive at a concurrent genealogy, and to connect the kings of stone records with those mentioned in the Vêlûrpâlaiyam and the Bâhûr plates. The prefix *kô-vijaya* and the suffix *vikramavarman* which are invariably found appended to the names of the kings in this series must have been introduced for the first time by the usurper Nandivarman Pallavamalla, who, we know, literally won the kingdom by victory (*vi-jaya*) and by prowess (*vikrama*)², and that Nripatungavarman who was decidedly the most powerful³ of this last branch of the Pallavas, and a son of the Râshtrakûṭa princess Śāṅkhâ, must have contracted new relations with the Western Gaṅgas to justify the insertion of one or more of the names of that dynasty among his Pallava ancestors. Even with these suppositions granted, the identification of kings mentioned in stone records with the Nandivarmans and Dantivarmans of the copper-plate grants presents peculiar difficulties. The script of

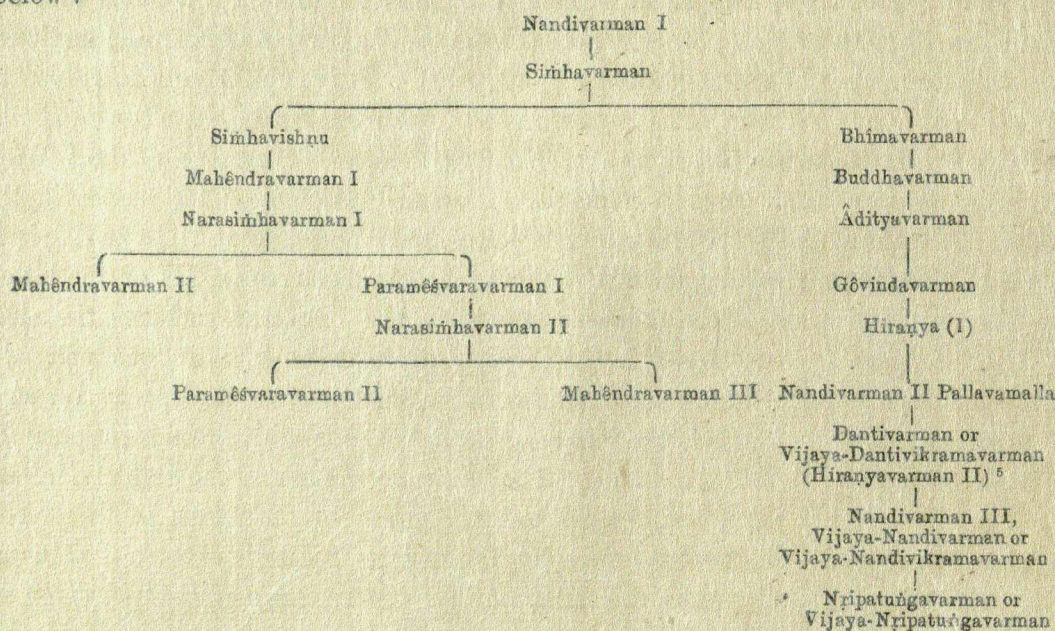
¹ See Postscript.

² *Vijaya* and *vikrama* as prefixes and suffixes of Pallava names occur in much earlier records e.g. in names like Vijaya-Buddhavarman, Vijaya-Īśvaravarman and Mahēndravikramavarman; but here they do not signify any distinct branch of kings.

³ *Ep. Ind.*, Vol. VIII, p. 293 and foot-note 3.

the copper-plates, though of the same age with that of the stone inscriptions often differs from it,¹ and the information supplied by the latter is so meagre that hardly any points of contemporaneous nature that could help us in such identification, are forthcoming. In the present state of our knowledge therefore, it may be hypothetically presumed that kings of names Nandivarman and Dantivarman with or without the prefix *kō-vijaya* and the suffix *vikramavarman*, may be taken to be one or the other of the immediate ancestors of Nripatunga-Vikramavarman; while kings described as Dantivarman-Mahârâja of the Bhâradvâja-gôtra,² Dantivarman and Nandivarman of the *Pallava-tîlaka-kula*,³ and Nandivarman "who conquered [his enemies] at Tellâru,"⁴ have to be kept distinct.

In conclusion it may be stated, by way of a resumé, that the Pallava history covers four separate periods extending from about the 4th to the 9th century A.D. with three gaps which remain yet to be filled up satisfactorily by later researches. These are (1) the period of the Prâkrit charters; (2) after a gap of a little more than a century, the period of the Sanskrit charters; (3) after another gap (or rather two gaps) of about the same length the period of stone inscriptions when, the Simhavishnu line was predominant; and (4) the last period when the Nandivarman line (developing later, into what has been called the Ganga-Pallava line) was powerful until it was completely crushed by the Chôlas. A table of the kings of the Simhavishnu line and of the collateral branch of Nandivarman Pallavamalla down to Nripatungavarman of the Bâhûr plates is appended below :—



The object of the Vêlûrpâlaiyam grant was the gift of the village Śrîkaṭṭuppalli or Tirukkâṭṭuppalli to a temple of Śiva built at that village by a certain Yajñabhaṭṭa or Śannakkuri Yajñabhaṭṭa, surnamed Bappa-Bhaṭṭâraka,⁶ in the sixth year of the

¹ See the remarks of Professor Hultzsch on the alphabet of the Râyakôta plates in *Ep. Ind.*, Vol. V, p. 49.

² See below, p. 513, footnote 1.

³ *Ep. Ind.*, Vol. XI, p. 157.

⁴ This was the hero of the Tamil work *Nandikkalambagam*; *Ind. Ant.*, Vol. XXXVII, p. 171.

⁵ See below, p. 518.

⁶ This surname occurs in early Sanskrit charters of the Pallavas and has been translated "lord-father". Perhaps the term was one of high respect applied to spiritual preceptors, and it is not unlikely that Yajñabhaṭṭa stood in this relation to king Nandivarman III. The spiritual preceptor of Nandivarman Pallavamalla is also called Bappa-Bhaṭṭâraka in the Kâsâkuṇḍi plates (text, l. 78).

reign of king Nandivarman III. The request (*viññapti*) was made by the Chôla-Mahârâja¹ Kumârânkuśa, while the executor (*āññapti* or *āñatti*) was the minister Namba (in Tamil, Iraiyūr-udaiyāṇ-Namban) of the Agradatta family. The donee was the Mahādēva (Śiva) temple of Yajñēśvara at Tirukkāttuppallī. Verse 28 informs us that the composer of the *prasasti*² was the *Māhēśvara* Manôdhīra. Verse 31 and the Tamil sentence following it, supply the name of Pêraya, a clever carpenter of Manaichchêri in Kachchippêdu (Conjeeveram), who engraved the writing on these plates.

One point of great interest in the Tamil portion of the grant is the long list of exemptions (*parihāra*) and the written declaration (*vyavasthā*) with which Tirukkāttuppallī was made over to the temple assembly (*paraḍai*, Skt. *parishad*). The former included items of collection whose significance is not quite clear, but which, as the inscription says, the king "could receive and enjoy." It appears as though most of the items here mentioned were not necessarily sources of revenue to the State, as now understood, but only obligatory services which the king could enforce on the people for the benefit of the community. By the written declaration the donee was permitted to build (without any special license) mansions of burnt brick; to grow *Artimissia*, *Andropogon Muricatum*, red lilies and *ulli* in gardens; to plant cocoanut trees in groves; to sink reservoirs and wells; to use large oil-presses; and to prohibit toddy-drawers from tapping for toddy, the cocoanut and the palmyra trees planted within the four boundaries of the village.

The village Tirukkāttuppallī is identical with Kāttuppallī in the Ponnēri tāluk of the Chingleput district; Nāyaru-nādu of Purar-kōttam, in which the village is stated to have been situated, takes its name from the village Nāyar of the same tāluk, about 8½ miles south-west of Kāttuppallī. In the British Museum plates of the Vijayanagara king Sadāśivarāya of the 16th century A. D., Nāyattu-nādu (*i.e.*, Nāyaru-nādu) is described as being a sub-division of Puḷali-kōṭaka (*i.e.*, Purar-kōttam).³

TEXT.⁴

Plate I.

- [1.] स्वस्ति श्रीः नमश्शिवाय ॥— नित्यम् व्यापि निरामयम् परमया भक्त्याधिगम्यं शिवम् वाचान्दुरमचि-
- [2.] न्यमक्षयमिति प्रोद्गीयमानम् बुधैः [1*] संयम्येन्द्रियवाहिनीं यतिवरैर्यन्मृग्यते सन्त-
- [3.] त[म्] तेजस्तत्परमार्थसचिरतरन्निश्रेयसायास्तु वः[*] ॥— [१*] शर्वाणीकुचकुंकुमांक[शु]भक^०सुभ-
- [4.] गाः प्रोद्गामदूर्पामरद्वेषिवातवधूप्रसाधनपरामृष्टिप्रसंगोचिताः [1*] युष्मान्पान्तु यु-
- [5.] गान्तवह्निविलसद्दीप्रास्त्रचक्राश्रिरं श्रीकण्ठस्य शिखण्डतरुचिरव्याळांगदा बाह-
- [6.] वः [॥ २*] आसीदंबुजनाभनाभिकमला[द्भ]ङ्गा ततोप्यंगिरा[स्त]स्मादेवगुरुस्ततश्शुभमतिशंयु-
- [7.] स्ततश्शांयवः[1*] स्तस्मात्कु[म्]भसमुद्भवः[*] स्मररिपो[र्द्रौ]णिस्ततोशः क्रमादस्माद्विस्मयनीयकीर्तिर-
- [8.] खिल[स्मा]वल्लभः पल्लवः [॥ ३*] वंशस्ततोवत्तत^१ पल्लवानां रक्षाविधिध्वस्तविपल्ल[वा]ना[म्] [1*] भू-

¹ The Chôlas at this period must have been occupying a subordinate position. Neither literature nor inscriptions afford any clue to the identification of this Chôla-Mahârâja Kumârânkuśa, who was evidently a feudatory of king Nandivarman III. The name Kumârânkuśa-Gâvunḍa occurs among the signatories in a record of Parāntaka I (No. 457 of the Madras Epigraphical collection for 1911).

² Strangely enough this series of the latest Pallava grants have all been registered as *prasasti*; see above, p. 345.

³ *Ep. Ind.*, Vol. IV., p. 8f.

⁴ From the original plates and a set of ink-impressions.

^० The three letters [शु]भक^० which were evidently written by mistake, are to be cancelled.

^१ Read तस्मा^०.

^२ Read वत्तत^०.

Plate IIa.

- [9.] भारखेदालसपन्नगेन्द्रसाहाय्यनिष्णातभुजार्गळानाम् [॥ ४*] अशोकवर्मादिषु देवभूयं ग.
[10.] ते[षु वंश्ये]ष्वथ पार्श्वेषु [१*] वंशस्य 'चूळामणिराविरासीद्वर्तेन्दिराया इव काळभर्ता ॥— [५*]
[11.] तत्सुतादजनि चूतपल्लवाद्दीरकूर्च इति विश्रुताह्वयः [१*] यः फणीन्द्रसुतया सहाग्रहीद्राज-
[12.] चिह्नमखिलं यद्योधनः [॥ ६*] अन्ववायनभश्चन्द्रः* स्कन्दशिष्यस्ततोभवत्विजानां घटिकां राजस्सत्य-
[13.] सेनाजहार यः [॥ ७*] गृहीतकाक्षीनगरस्ततोभूत्कुमारविष्णुस्समरेषु जि[ष्णु]ः [१*] भर्ता भुवो-
[14.] भूदथ बुद्धवर्मा यश्चोळसैन्याण्णववाडवाप्तिः [॥ ८*] सविष्णुगोपे च नरेन्द्रवृन्दे गते
[15.] ततो जायत नन्दिवर्मा [१*] अनुग्रहाद्येन पिनाकपाणेः प्रनर्तितो दृष्टिविषः फणीन्द्रः [॥ ९*] अथ
प्रथितविक्र-
[16.] मो जगति सिंहवंर्माह्वयानृपात्परमदापहादजनि सिंहविष्णुजयीः [१*] लसत्कमुकमण्डलाः कळम-
[17.] काननालंकृताः कवीरतनयाधितारसपदि येन चोळा हताः [॥ १०*] तदान्मजादाविरभूमहेन्द्रादुपे-

Plate IIb.

- [18.] ¹⁰न्द्रकीर्तिन्नरसिंहवर्मा [१*] वातापिमञ्चे विजितारिव[र्मा]ः* स्थितञ्जयस्तम्भमलम्भयद्यः [॥ ११*] ततः
परमदद्वं-¹¹
[19.] सी बभूव परमेश्वरः [१*] चालुक्यक्षितिभृत्सैन्यध्वान्तध्वंसदिवाकरः [॥ १२*] तत्पुत्रसूनुर्नरसिंहवर्मा पु-
[20.] नर्यधायो घटिकां द्विजानां [१*] शिलामयं वेश्म शशांकमौलेः कैलासकल्प ¹³महेन्द्रक-
[21.] त्पः [॥ १३*] तत्सुनुर्भूभृतां [म]न्यो बभूव परमेश्वरः [१*] मानवेन क्रमेणोर्व्वीमशाद्यः कलिशासनः
[॥ १४*] तद-
[22.] नन्तरमन्वयस्य लक्ष्मीचतुर[म्भो]निधिवाससा सहोर्व्व्या [१*] समवापदशेषपूर्व्व[भू]-
[23.] ¹⁴भृद्रुणसंमेलनधाम नन्दिवर्मा [॥ १५*] तस्यांबुराशेरिव वाहिनीनान्नाथस्य नानागुणर[त्न]-
[24.] धाम्नः [१*] धीरस्य भूभृद्वरलब्धजन्मा रेवेव रेवा महिषी बभूव [॥ १६*] ¹⁵तस्यामाविरभूत्रिलोकपरि-
[25.] ¹⁶क्षात्थः क्षमानन्दनः¹⁷ साक्षादंबुरुहेक्षणस्त्वयमिह श्रीदन्तिवर्मा नृपः [१*] शौर्य्यत्यागकृतज्ञ-
[26.] तादिरमलो यस्मिन्गुणानां गणः प्र[१]प्त[१]न्योन्यसमागमोत्सव इव प्रापत्प्रति*ष्टाञ्चि-

Plate IIIa.

- [27.] रात् [॥ १७*] प्रख्यातस्य कद[म्ब]वंश*तिलकस्योर्व्वीपतेरात्मजा वीराणां प्रथमस्य पल्लवमहाराज-
[28.] स्य तेजस्विनः [१*] आख्यामगलनिम्मटीति [द*]धती शुद्धान्ववायोचिता [भ]र्तुस्तस्य भुवो
[29.] बभूव महिषी गौसिव जेतुः पुर[१*]म् ॥— [१८*] श्रीनन्दिवर्माणमसूत सेचं सन्ध्येव ते-
[30.] जस्विनमम्बिकेव [१*] कुमारमत्यद्भुतशक्तियुक्तं यथा जयन्तं जयिनं शचीव ॥— [१९*] उत्सर्त-
[31.] खड्गनिहतद्विपकुम्भमुक्तमुक्ताफलप्रपासिते¹⁸ समरांगणे यः [१] शत्रू-
[32.] निहत्य समवापदनन्यलव्या¹⁹ राज्यश्रियं स्वभुजविक्रमदर्पशाली ॥— [२०*] उ[द्य]ानं म-
[33.] धुना गुणैः कुलभुवः²⁰ शीलेन वामेर्षणा त्यागेनार्थपतिश्श्रुतेन विनय-

¹ Read चूडा°.

² Read भवत् । द्विजानां.

³ Read सेनाजहार.

⁴ Read वर्मा°.

⁵ Read वाडवाप्तिः.

⁶ Read प्रणाततो.

⁷ Read विष्णुजयी.

⁸ Read कलम.

⁹ Read तदात्मजा°.

¹⁰ Read कीर्तिन्नर°.

¹² Read नर्व्वधा°.

¹³ Read कल्पव महेन्द्रकल्पः.

¹⁴ Read संमेलन°.

¹⁵ Read भूत्रि°.

¹⁶ Read क्षार्थः.

¹⁷ Read नन्दनस्ताक्षी°.

¹⁸ Read प्रदासिते.

¹⁹ Read लव्यां राज्यश्रियं.

²⁰ Read भूवर्शीलेन वामेक्षणं.

2
 4
 6
 8

ii a.

10
 12
 14
 16

ii b.

18
 20
 22
 24
 26

iii a.

28
 30
 32
 34

iv a.

iv b.

v.

64
66
68

- [34.] स्सूर्येण पत्माकरः [1*] प्रालेयवृत्तिना पयोदसमयापाये नभःप्रांगणञ्चै-
[35.] वं [भा]ति तथा यथा जगदिदं येन त्वमावन्वुना [1 २१*] पृथ्वीपालस्य तस्य प्रधितगु-

Plate IIIb.

- [36.] णग[णो] वप्पभट्टारकायश्शस्त्रे वेदे च सांख्ये प्रकटितमहिमा यज्ञ-
[37.] भट्टामिधानश्श्रीकटुप्प[१] [१] [१] श्रुतविन[य*] धरस्तुंगकैलासकरुपं ग्रा-
[38.] मे 'वालेन्दुमौलेर्भवनमकृत यद्भक्तियोगप्र[ती]तः 1— [२२*] पिताभवद्यस्य
[39.] विशुद्धबुद्धिर्गिरामिवेशश्शिवदासनामा [1*] माताभवद्यस्य गुणैस्समश्रै-
[40.] र्गरीयसी [द्रे]णमणिर्महीव 1— [२३*] पितामहो यस्य विशुद्धवृत्तिर्द्विजाग्रगण्य-
[41.] स्तमसान्निपान्ता [1*] निधिः कलानामि[व] यज्ञनामा बभूव विख्यातयशःप्रकाशः [II २४*] तस्मै
[42.] देवाय शर्वाय पूजासत्रादिकर्मणे [1*] सोदाग्रामान्ति^१ रुक्का^२ डो^३ प^४ ण^५ ण^६ ण^७ ण^८ ण^९ ण^{१०} ण^{११} ण^{१२} ण^{१३} ण^{१४} ण^{१५} ण^{१६} ण^{१७} ण^{१८} ण^{१९} ण^{२०} ण^{२१} ण^{२२} ण^{२३} ण^{२४} ण^{२५} ण^{२६} ण^{२७} ण^{२८} ण^{२९} ण^{३०} ण^{३१} ण^{३२} ण^{३३} ण^{३४} ण^{३५} ण^{३६} ण^{३७} ण^{३८} ण^{३९} ण^{४०} ण^{४१} ण^{४२} ण^{४३} ण^{४४} ण^{४५} ण^{४६} ण^{४७} ण^{४८} ण^{४९} ण^{५०} ण^{५१} ण^{५२} ण^{५३} ण^{५४} ण^{५५} ण^{५६} ण^{५७} ण^{५८} ण^{५९} ण^{६०} ण^{६१} ण^{६२} ण^{६३} ण^{६४} ण^{६५} ण^{६६} ण^{६७} ण^{६८} ण^{६९} ण^{७०} ण^{७१} ण^{७२} ण^{७३} ण^{७४} ण^{७५} ण^{७६} ण^{७७} ण^{७८} ण^{७९} ण^{८०} ण^{८१} ण^{८२} ण^{८३} ण^{८४} ण^{८५} ण^{८६} ण^{८७} ण^{८८} ण^{८९} ण^{९०} ण^{९१} ण^{९२} ण^{९३} ण^{९४} ण^{९५} ण^{९६} ण^{९७} ण^{९८} ण^{९९} ण^{१००}
[43.] मीश्वरः [1*]— [२५*] विज्ञप्तिमत्राकृत ^{१०}चोळवंशचूळामणिर्विश्रुतविक्रमश्रीः [1*] धीरः कुमा-
[44.] रांकुशनामधेयस्यागेन राधेयसमः कृतज्ञः 1— [२६*] अत्राज्ञतिरभूमन्त्री न-

Plate IVa.

- [45.] मपनामा महीपतेः [1*] अग्रदत्तान्वयव्योमशरस्त्रीहारदीधितिः [1*] 1— [२७*] वामनः [क] 1-
[46.] यकर्मणि परार्थान्येव यस्य सः [1*] माहेश्वरो मनोधीरः प्रशस्ति कृत-
[47.] वानिम[म्] 1— [२८*] புழற்கொட்டத்து நாயனுகாட்டுத்திருக்காட்டுப்பள்ளிப்பஞ்சவரம் ஆஇ-
ரக்கா -
[48.] டி இது கொவிசைய தனிலேயே நிற்கு யாண்டு ஆறுவது சொழிஹாராஜர் விண்ணப்பத்தா-
[49.] ல் இரையூர் உடையான் நம்பண்ணத்தியாகத்திருக்காட்டுப்பள்ளிச்சன்ன -
[50.] க்குறி யஜீலபு[டு]ரடுப்பித்த யஜீலபுத்து ஹோடேவர்க்கு நாட்டு நீங்கலா -
[51.] ய் உட்புரவாய் தெவர்தானமாகப் பெற்றதற்குப் பெற்ற வரிஹாரம் நாடாட்சியும்
[52.] ஹாராட்சியும் புரவுபொன்னும் திருமுக்காணமும் வட்டிநாழியும் புதாழியும் தட்டு -
[53.] காயமும் ஈழம்பூட்சியும் இடைப்பூட்சியும் மன்றுபாடும்¹¹ தாரும் தமிழ்க்கு[ரை]ற -

Plate IVb.

- [54.] யும் கூலமும் நல்லாவும் நல்லெருதும் நல்லாடும் நாகொலும் ஊடுபொக்கும்
[55.] கல்லாணக்காணமும் குசக்காணமும் பாறைக்காணம் பட்டினசெரியும் மத்துமில்லு -
[56.] ¹²ரைல்லை உ[ள்*]ளகப்பட்டது கொத்தொட்டுண்ணப்பாலதெல்லாம் எவ்வ[வ]ைகப்பட்ட -
[57.] தும் கொக்[டு]களள்ளப்பெருதெ இவ்யஜீலபுத்து ஹோடேவரெயி¹³ கொள்ளப்பெ -
[58.] ற்றதற்குப்பெற்ற வு[வ]வெல்லு[1*] சுட்டொட்டால் மாடமானிகை எடுக்கப்பெறுவதா -
[59.] கவும் தமனகமும் இருவெலியும் செங்கழுநீரும் உள்ளியும் நடப்பெறுவதாகவும் காவுதெ -
[60.] ங்கிடப்பெறுவதாகவும் துரவுகிணறிழித்தப்பெறுவதாகவும் பெருஞ்செக்கிடப்பெறு -
[61.] வதாகவும் இவ்வெல்லெ உ[ள்*]ளிட்ட தெங்கும் பனையும் இவர்கள் மனமின்றி ஈழவரெயி-
[62.] பெருதாராகவும் இவ்வகைப்பட்ட வு[வ]வெல்லெயினாடு¹⁴ யஜீலபுத்து ஹோடேவர்க் -

Plate V.

- [63.] குத்தெவதானமாய் ஸ்லூ¹⁵வரிஹாரராக வாடபுத்தி சென்றது 1— சுகூதமிதமஜச¹⁶ ரஸ்தெ-
[64.] நி ¹⁶திதி¹⁷தி¹⁸தி¹⁹தி²⁰தி²¹தி²²தி²³தி²⁴தி²⁵தி²⁶தி²⁷தி²⁸தி²⁹தி³⁰தி³¹தி³²தி³³தி³⁴தி³⁵தி³⁶தி³⁷தி³⁸தி³⁹தி⁴⁰தி⁴¹தி⁴²தி⁴³தி⁴⁴தி⁴⁵தி⁴⁶தி⁴⁷தி⁴⁸தி⁴⁹தி⁵⁰தி⁵¹தி⁵²தி⁵³தி⁵⁴தி⁵⁵தி⁵⁶தி⁵⁷தி⁵⁸தி⁵⁹தி⁶⁰தி⁶¹தி⁶²தி⁶³தி⁶⁴தி⁶⁵தி⁶⁶தி⁶⁷தி⁶⁸தி⁶⁹தி⁷⁰தி⁷¹தி⁷²தி⁷³தி⁷⁴தி⁷⁵தி⁷⁶தி⁷⁷தி⁷⁸தி⁷⁹தி⁸⁰தி⁸¹தி⁸²தி⁸³தி⁸⁴தி⁸⁵தி⁸⁶தி⁸⁷தி⁸⁸தி⁸⁹தி⁹⁰தி⁹¹தி⁹²தி⁹³தி⁹⁴தி⁹⁵தி⁹⁶தி⁹⁷தி⁹⁸தி⁹⁹தி¹⁰⁰
[65.] ச்ச்சி¹⁹சி²⁰சி²¹சி²²சி²³சி²⁴சி²⁵சி²⁶சி²⁷சி²⁸சி²⁹சி³⁰சி³¹சி³²சி³³சி³⁴சி³⁵சி³⁶சி³⁷சி³⁸சி³⁹சி⁴⁰சி⁴¹சி⁴²சி⁴³சி⁴⁴சி⁴⁵சி⁴⁶சி⁴⁷சி⁴⁸சி⁴⁹சி⁵⁰சி⁵¹சி⁵²சி⁵³சி⁵⁴சி⁵⁵சி⁵⁶சி⁵⁷சி⁵⁸சி⁵⁹சி⁶⁰சி⁶¹சி⁶²சி⁶³சி⁶⁴சி⁶⁵சி⁶⁶சி⁶⁷சி⁶⁸சி⁶⁹சி⁷⁰சி⁷¹சி⁷²சி⁷³சி⁷⁴சி⁷⁵சி⁷⁶சி⁷⁷சி⁷⁸சி⁷⁹சி⁸⁰சி⁸¹சி⁸²சி⁸³சி⁸⁴சி⁸⁵சி⁸⁶சி⁸⁷சி⁸⁸சி⁸⁹சி⁹⁰சி⁹¹சி⁹²சி⁹³சி⁹⁴சி⁹⁵சி⁹⁶சி⁹⁷சி⁹⁸சி⁹⁹சி¹⁰⁰
[66.] பா[தி]தி²⁰தி²¹தி²²தி²³தி²⁴தி²⁵தி²⁶தி²⁷தி²⁸தி²⁹தி³⁰தி³¹தி³²தி³³தி³⁴தி³⁵தி³⁶தி³⁷தி³⁸தி³⁹தி⁴⁰தி⁴¹தி⁴²தி⁴³தி⁴⁴தி⁴⁵தி⁴⁶தி⁴⁷தி⁴⁸தி⁴⁹தி⁵⁰தி⁵¹தி⁵²தி⁵³தி⁵⁴தி⁵⁵தி⁵⁶தி⁵⁷தி⁵⁸தி⁵⁹தி⁶⁰தி⁶¹தி⁶²தி⁶³தி⁶⁴தி⁶⁵தி⁶⁶தி⁶⁷தி⁶⁸தி⁶⁹தி⁷⁰தி⁷¹தி⁷²தி⁷³தி⁷⁴தி⁷⁵தி⁷⁶தி⁷⁷தி⁷⁸தி⁷⁹தி⁸⁰தி⁸¹தி⁸²தி⁸³தி⁸⁴தி⁸⁵தி⁸⁶தி⁸⁷தி⁸⁸தி⁸⁹தி⁹⁰தி⁹¹தி⁹²தி⁹³தி⁹⁴தி⁹⁵தி⁹⁶தி⁹⁷தி⁹⁸தி⁹⁹தி¹⁰⁰
[67.] லேகோல ப[தி]லனியோ ¹⁹மவந்நி: [1]— [३०*] கரகௌசலகூதயசா கி²⁰ம²¹யபு²²நே-

1 Read पद्माकरः. 2 Read क्षमा. 3 Read प्रायत°. 4 Read काख्य°. 5 Read भिधानः । श्री. 6 Read 'मौलेर्भवन'. 7 Read 'स्समश्रै'. 8 Read 'निहन्ता. 9 Read 'सोदाग्रा'. 10 Read 'चूडामणि'. 11 Cancel. 12 Read 'रौल्ले. 13 Read 'रक्ष'. 14 Read 'क्षितीशा. 15 Read 'पञ्चो. 16 Read 'नृपाणां. 17 Read 'भवाद्भः. 18 Read 'भवाद्भः.

[68.] ண பத்ரஸங்கோயம் [1*] லிஸித¹ பெரயநாஜா ஸ்தபதிகுலவ்யோமசந்த்ரேண [1]—[31*] கச்சிப.

[69.] பெட்டைம்மனைச் செரிக்காவுகாரிமகன் பெரயன் எழுத்து |—

TRANSLATION.

Hail! Prosperity! Adoration to Śiva!

(Verse 1.) May that effulgence which is the existence absolute, which is sung by the wise to be eternal, universal, infallible, accessible (*only*) to highest devotion, benevolent, beyond the reach of words and thoughts, and endless and which, the best of sages ever strive to attain by putting a restraint upon the currents of (*their*) sense-perceptions,—grant you permanent bliss!

(V. 2.) May (*they*) always protect you, the arms of Śrīkantha (*i.e.* Śiva), which are lovely by bearing on them the marks of saffron from the breasts of Śarvāṇī (*i.e.* Pārvatī), which delight themselves in the work of removing the ornaments (*from the body*) of the wives of the highly conceited hoards of the enemies of gods,² which (hold) a number of weapons that shine with the brilliance of the fire at the end of the world and wear armlets of serpents radiant with gems in (*their*) crests!

(V. 3.) From the lotus-(like) navel of the lotus-navelled (Vishnu), was (*produced*) Brahmā; from him (*was born*) Angiras; from him, the preceptor of the gods (Bṛihaspati); from him, the good-natured Śāmyu; from him Śāmyava (*i.e.* Bharadvāja); from him the pitcher-born (Drōṇa); from him Drauṇi (*i.e.* Aśvatthāman), who is of the essence of (Śiva), the enemy of Cupid; and from him in (*the same*) order (*came*) Pallava, the lord of the whole earth, whose fame was bewildering.

(V. 4.) Thence, came into existence the race of the Pallavas, who by the law of protection (*which they adopted*) removed (*even*) the slightest distress (*of their subjects*); and whose bar-like arms were skilled in rendering assistance to the lord of serpents who was fatigued by the labour of (*carrying on his head*) the burden of the earth.

(V. 5.) After kings, such as Aśōkavarman (*and others*), born in that family, had attained god-hood (*i.e.* died), was born Kālabhartri, the head-jewel of (*his*) family, like (Vishnu) the husband of Indirā (*i.e.* Lakshmi).

(V. 6.) From his son Chūtapallava, was produced Vīrakūcha, of celebrated name, who simultaneously with (*the hand of*) the daughter of the chief of serpents grasped also the complete insignia of royalty and became famous.

(V. 7.) From him came Skandaśishya, the moon in the sky of (*his*) family, who seized from king Satyasēna the *ghatikā* of the twice-born (*i.e.* Brāhmanas).

(V. 8.) From him came Kumāravishnu who captured the city of Kāñchī and was victorious in battles. Then became king, Buddhavarman, the submarine fire to the ocean-like army of the Chōlas.

(V. 9.) And after a host of kings including Vishnugōpa had passed away, was born Nandivarman, who with the favour of (*the god*) Pinākapāṇi (Śiva) caused to dance a powerful snake whose poison was in (*its*) eyes (*Drishṭivisha*).

(V. 10.) Then from the king named Śīmhavarman, who wiped off the pride of (*his*) enemies, was born the victorious Śīmhavishnu whose prowess was widely known on earth. He quickly seized the country of the Chōlas, embellished by the daughter of Kavīra (*i.e.* the river Kāvērī), whose ornaments are the forests of paddy (*fields*) and where (*are found*) brilliant groves of areca (*palms*).

¹ Read लिखितः.

² This is an elegant expression for saying that the enemies of gods (*i.e.*, the demons) were destroyed by Śiva. It is usual with Hindu women to remove their ornaments and to give up their toilet after the death of their husbands.

(V. 11.) From his son Mahêndra was born Narasimhavarman (I), famous (*like*) Upêndra (*i.e.* Vishnu), who, defeating the host of (*his*) enemies, took (*from them*) the pillar of victory standing in the centre of (*the town of*) Vâtâpi.

(V. 12.) From him came Paramêśvara (I) who crushed the conceit of (*his*) enemies, (*and was*) a sun in destroying the darkness which was the army of the Châlukya king.

(V. 13.) His son's son (*was*) Narasimhavarman (II) who, equal to Mahêndra, once again organised the *ghatikâ* of the twice-born (*i.e.* Brâhmanas) and built of stone a house for the moon-crested (Śiva) which was comparable with the (*mountain*) Kailâsa.

(V. 14.) His son who was respected by kings, was Paramêśvara (II). This chastiser of the dark age (*Kali*) governed the earth according to the rules laid down by Manu.

(V. 15.) After him, Nandivarman, the repository of the aggregate (*good*) qualities of all ancient kings, got possession of the prosperity of the family together with the earth whose garments are the four oceans.

(V. 16.) Of this heroic lord of battalions (*or*, of rivers), and the home of many virtues (*or*, of gems), as of the ocean, the chief queen was Rêvâ who, like (*the river*) Rêvâ, had (*her*) birth from a great king (*or*, from a high mountain).

(V. 17.) To her was born on this (*earth*) the glorious king Dantivarman, a manifestation of the lotus-eyed (Vishnu) himself, who was the delight of the earth, whose (*sole*) object (*of life*) was the protection of the three worlds and in whom the group of pure qualities such as prowess, charity and gratitude attained eminence, as it were, after a long time (*enjoying*) the pleasure of each other's company.

(V. 18.) Just as Gaurî (*was the wife*) of the conqueror of the (*three*) cities (*i.e.* Śiva), the suitable chief queen of that lord of the earth, the foremost of heroes, the powerful Pallava-Mahârâja, was (*she*) of a spotless race, who bore the name Aggalanimmatî (*and was*) the daughter of the celebrated king—a crest-jewel of the Kadamba family.

(V. 19.) As the (*morning*) twilight (gives birth to) the resplendent one (*i.e.* the sun); as Ambikâ (*i.e.* Pârvatî), (*to the god*) Kumâra (Skanda) possessed of the marvellous (weapon) Śaktî (*or*, of strength); as Śachî, to the victorious Jayanta; so did this (Aggalanimmatî) give birth to (the glorious) Nandivarman.

(V. 20.) This (Nandivarman) puffed up with the prowess of his arms, acquired the prosperity of the (Pallava) kingdom, not easy for others to obtain, by killing (*his*) enemies on the battle-field which was laughing (*as it were*) with pearls dropping from the frontal globes of elephants slain by (*his*) unsheathed sword.

(V. 21.) Never shone so (*thoroughly*) a garden with (*the advent of*) spring, nor men of high birth with (*good*) qualities, nor women with morality, nor a millionaire with charity, nor humility with knowledge, nor a lotus-tank with the sun, nor the expanse of the sky with the moon at the end of the rainy season, as (*the people of*) this earth (*shone*), with that king.

(V. 22.) (*A subject*) of that king who was learned, modest and of established virtues, who was named Yajñabhaṭṭa and surnamed Bappa-Bhaṭṭâraka, was widely famous (*for his knowledge*) in the Śāstra, the Vêda and the Sāṅkhya and was celebrated for (*his*) persistent devotion to (Śiva), built in the village named Śrikattuppalli a temple for Śiva similar to the high Kailâsa (*mountain*).

(V. 23.) His (*viz.* Yajñabhaṭṭa's) father was named Śivadâsa, who like the lord (*of the goddess*) of speech (*i.e.* Brahmâ) was possessed of pure intelligence. His mother was [Drê]-namani who like the (*goddess*) earth was great for the exuberance of her (*good*) qualities.¹

¹ A pun on the words *guṇa* and *gariyasi* is intended. The earth has all the *guṇas* such as form, taste, etc. and is also heavy.

(V. 24.) His grandfather was named Yajña who, like the repository of the *kalās* (i.e. the moon), is the abode of sciences (*kalā*),¹ has spotless character² (as the moon, a white disc), is the best of the twice-born (*dvija*), the expeller of ignorance (as the moon, of darkness) and shines with wide-spread fame.

(V. 25.) To that god Śarva (Śiva), the king granted the village called Tirukkāṭṭupalli for (maintaining) the services (connected with) worship, feeding, etc.

(V. 26.) The heroic head-jewel of the Chōḷa race named Kumārāṅkuśa, the glory of whose prowess was well-known, whose liberality was equal to that of Rādhēya (i.e. Karna) and whose conduct was upright, made the (necessary) request (*viññapti*) for (securing) this (grant).

(V. 27.) The executor (*āññapti*) here, was the king's minister named Namba, the autumnal moon in the firmament of the Agradatta family.

(V. 28.) The *Māhēśvara* Manōdhira, the act of whose words, thoughts and body were (all) for the benefit of others, composed this *prāśasti*.

(Lines 47 to 63.) Whereas in the sixth year of Kōvijaya-Nandivarman, at the request (made by) Chōḷa-Mahārāja and the *ānatti* of Irāiyūr-udaiyān Namban, this (village) Tirukkāṭṭupalli of *pañchavaram āyirakkādi*³, in Nāyaru-nādu, (a sub-division) of Purar-kōṭṭam, (is) excluded from the district (*nāṭṭu-nīngal*) (and) has been assigned as an *utpuravu dēvadāna* in favour of (the god) Mahādēva of (the temple of) Yajñēśvara built by Śannakkuri Yajñabhaṭṭa at Tirukkāṭṭupalli, the immunities (*parihāra*) secured (therefor) viz. *nāḍāṭchi*, *ūrāṭchi*, *puravu-pon*, *tirumukkānam*,⁴ *vatti-nāri*, *pudāri*, *tattukāyam*, *īram-pūṭchi*, *iḍai-ppūṭchi*, *manrupādu*, brokerage, tax on looms, *kūlam*, good cow, good bull, good sheep, watch-fee of the district, *ādupōkku*, taxes on marriages, potters and quarries, *pattina-sēri* and all other (income) of any kind which the king could receive and enjoy within the boundary of this village, shall not (henceforth) be collected by the king but by this Mahādēva of (the temple of) Yajñēśvara only. The (following) written declaration (*vyavasthā*) is (also) granted (for the guidance of the donee) : Mansions of burnt tiles (bricks?) may be built (without special permission); artimissia (*damanagam*), and fopogan muricatum (*iruvēli*), red-lilies (*śēngarunir*) and *ulli* may be grown (in gardens?); cocoanut (trees) may be planted in groves; reservoirs and wells may be sunk; large oil-presses may be used and the toddy-drawers (*īravars*) may not climb, without the consent of this (i.e. the Mahādēva of Yajñēśvara), the cocoanut and the palmyra (trees) planted within the boundaries of (this village). With the written declaration thus defined (the village) was placed in the (hands of the) assembly (*paradatti*), as a *dēvadāna*, with all immunities, to the (god) Mahādēva of the Yajñēśvara (temple).

(V. 29.) O! Future rulers of earth! He, Nandivarman, the banner among all kings, with (his) lotus-like hands folded, bows down to you with (his) head which is marked by the head-jewel (viz.) the lotus-feet of Hara (Śiva) (and requests you) to protect this good deed always!

(V. 30.) Thus does Rāma request again and again, all the present and future lords of

¹ For a correct understanding of the sense, the phrase *nāḍiḥ kalānām* has to be repeated twice.

² *Vissuddha-vrittaḥ* would have been more apt.

³ I.e. whose yield under the head *pañchavaram*, was one thousand *kādi* of paddy. *Pañchavaram* may be a mistake for *pañcharāram* 'the five *vārams* or income in grain'; cp. the terms *mēl-vāram*, *kūḷi-vāram*, etc., which are still in use. See also *Ep. Ind.*, Vol. V., p. 133, foot-note 7.

⁴ This term corresponds to *tirumugakkānam* of the Tanjantōṭṭam plates; see below, page 531, note 2. The following other terms, viz., *vatti-nāri*, *pudāri*, *tattukāyam*, *īram-pūṭchi* and *iḍai-ppūṭchi* also occur in the Tanjantōṭṭam plates.

the earth: "This bridge of (*religious*) charity is common to (*all*) kings; you must (*therefore*) protect (*it*) at all times."

(V. 31.) This set of (*copper*-)sheets was engraved by the moon in the sky of the family of carpenters, named Pêraya, the son of Śirraya, who has won (*his*) reputation for skill in workman-ship.

(Ll. 68 and 69.) The writing of Pêrayan son of the carpenter (*kāshthakārin*) of Manaichehêri in Kachchippêdu.

POSTSCRIPT.

On pages 180 and 181 of the *Epigraphia Indica*, Vol. IV., Professor Hultsch gives an extract of a set of five copper-plates of Vijaya-Nripatuṅgavarman which were discovered at Bâhûr near Pondicherry by M. J. de la Fon. The originals are not available but appear to be in the possession of some person at Paris. A transcript of the inscription prepared by a Tamil Pandit was supplied by the discoverer to Professor Hultsch some years ago. It is in many places defective. Still as the information conveyed appears to be important for the study of the collateral branch of the Pallava family, known as Gaṅga-Pallavas, I append below the Sanskrit and Tamil texts as transcribed by the Pandit.

It may be added by way of supplementing Professor Hultsch's remarks that in V. 16 reference is made to a victory gained by a Pândya king with the help of Nripatuṅga. It is not stated who this Pândya was or where he fought the battle in which Nripatuṅga could have helped him. The Ambâsamudram inscription of Varaguṇa-Mahârâja (*Ep. Ind.*, Vol. IX, pp. 84 to 94) states that that king advanced as far north as Araiśûr on the Pennar in Tondai-maṇḍalam. Mr. Venkayya distinguishes this Varaguṇa-Mahârâja from his grandson Varaguṇavarman who fought the battle of Śrîpurambiyam with Prithivîpati I and his ally Aparâjitavarman, the last of the Gaṅga-Pallava kings (*Madras Epigraphical Report* for 1906-7, Part II, paragraph 21). It is not definitely known what relation existed between this Aparâjita and Nripatuṅgavarman of the Bâhûr plates. Anyhow Varaguṇa-Mahârâja who flourished two generations before Varaguṇavarman, about the beginning of the 9th century A.D., and who pushed his campaign in the north up to the bank of the river Pennar cannot be far distant in time from Nripatuṅgavarman. Consequently, the Pândya referred to in V. 16 of the Bâhûr plates may probably be Varaguṇa-Mahârâja. The enemy against whom Nripatuṅga fought to help his friend Varaguṇa-Mahârâja was very likely a king of the Simhavishṇu line who was ruling simultaneously with Nripatuṅga in some portion of the Tondai-maṇḍalam.¹

The object of the grant was the donation of the three villages Chetṭuppâkkam Vilâṅgâtṭankaduvanûr and Iraippunaichchêri to the *vidyâsthâna* (V. 23) at Bâhugrâma (*i.e.*, Bâhûr) (V. 25), by a member of the Baśâli family and a descendant

¹ Dantivarman-Mahârâja of the Bhâradvâja-gôtra mentioned in the Triplicane inscription is supposed to have been the first of a line of kings who "spoke of themselves as belonging to the family of *Pallava-tilaka* in order to distinguish themselves from the Gaṅga-Pallavas" (*Ep. Ind.*, Vol. VIII, pp. 290-6). Nandippôt-taraiyan was another king of the same family whose queen Mârambâvai figures as the donor in two inscriptions at Tiruchennampûdi, Tanjore district, which are dated in the 18th and 22nd years of the reign of Nripatuṅga (Nos. 303 and 300 of the *Madras Epigraphical collection* for 1901). This subordinate position of Mârambâvai suggests evidently either the defeat or the death of her husband at the hands of Nripatuṅga. Consequently, Nandippôt-taraiyan of the *Pallava-tilaka* family must have been the enemy against whom Varaguṇa-Mahârâja and Nripatuṅga jointly fought.

of the Kuru race (V. 18). This chief was the minister of Tuṅgavarman (*i.e.* Nṛpatuṅga) (V. 28) who issued the necessary order for the grant of the villages (V. 21). The college (*vidyāsthāna*) at Bâhûr consisted of 14 *gaṇas*¹ and was controlled by the learned men of that village, being organised and maintained by them "as the Ganges (Mandâkinî) descending from the sky with all the fury of its rushing waves is borne by the god Śiva on one of his matted locks" (Vv. 24 and 25). The composer of the *prāśasti* was Dâśaya (V. 30). The Tamil portion of the grant refers to the 8th year of Vijaya-Nṛpatuṅgavarman and states that at the request of Baśâli-Pêrarayan and the *āṇatti* (*āṇapti*) of Vidôlaividugu (*i.e.*, Vidêlvidugu) Kâdupaṭṭi-Tamirappêraraiyan,² the grant of the three villages already mentioned was announced to the residents of Bâhûr-nâḍu, a sub-division of Aruvâ-nâḍu, on its eastern side. As usual, the villages were granted after excluding previous donations and expropriating former owners, for the sole benefit of the *vidyāsthāna* at Bâhûr. The order was communicated to the assembly of Bâhûr-nâḍu (*nâṭṭâr*)³ who on receiving it, obeyed it placing the order on their heads, circumambulated the village, planted stones and milk bush and drew up the necessary document (*araiy-ôlai*).

Among the boundaries described occur the names Tenmalippâkkam, Nelvâyêppâkkam, Urattâr, Mâmbâkkam, Neriñjikkurumbu and Śirimânpâtti. The land comprised within the described boundaries of the three villages was given away to the members of the *vidyāsthāna* for the advancement of learning, after including these in Bâhûr and giving them the same exemptions (*parihāra*) and written declarations (*vyavasthā*) as in the case of Bâhûr. The goldsmith (*suvarṇakṛt*) Nṛpatuṅga, a jewel of the Uditôdita family and a faithful servant of the Pallavas, wrote the grant (V. 32). The Tamil passage at the end of the inscription states that this goldsmith's father was Mâdêvipperudattân, son of Uditôdaya-Perudattân, a native of Kachchippêḍu (Conjeeveram).

Of the villages mentioned, Bâhûr is the only place that can be identified. It is the head-quarters of a commune in the French territory and was the site of a battle between the French and the English troops in A.D. 1752.

TEXT.⁴

स्वस्ति श्रीः [॥*]

दिशतु वः[*] श्रियमंबुजलोचनस्त्रिदशमौलिनिष्ठपदांबुजः [1*]

सकललोकभयंकरराक्षसप्रशमहेतुरजो मधुसूदनः [॥ १*]

श्रीभर्तृशयनपरस्य नेत्रे यत्तेजः[] स्थितिलयसूतिहेतुः [1*]

तन्नाभेरजनि समस्तबीजमब्जमात्मयोनिस्ततो[5*]भवत् [॥ २*]

अंगिरास्तत उत्पन्नो लोकनाथाच्चतुर्मुखात् [1*]

बृहस्पतिस्ततो मन्त्री शक्रस्य बलभेदिनः [॥ ३*]

ततश्शंयुस्ततो जज्ञे भरद्वाजसमाह्वयः [1*]

ततो द्रोणो महेष्वासस्समरे शक्रविक्रमः [॥ ४*]

¹ The Pandit who supplied the transcript of the grant remarks that the 14 *gaṇas* were the fourteen divisions of learning and consisted of—the *Vēdas* (4), the *āṅgas* (6), *Mīmāṃsā* (1), *Nyāya* (1), *Purāṇa* (1) and the *Dharmasāstra* (1).

² See below Vol. III, p. 92.

³ See Madras Epigraphical Report for 1913, Part II, paragraph 23.

⁴ From the transcript prepared by a Tamil Pandit.

⁵ The metre is faulty. The three first feet are Prabarshinî with a long and a short missing. The last foot is Anushṭubh.

ततो द्रोणान्महाबाहुस्सर्वायुधविशारदः [1*]
 अश्वत्थामा किलांशेन संबभूव पिनाकिनः [॥ ५*]
 अश्वत्थामस्ततो राजा पल्लवाख्यो बभूव ह [1*]
 ररक्ष नवखण्डस्थान् भूपतीन् सकृषीवलान् [॥ ६*]
 विमलकौकणिकादि तदन्वयादजनि वृन्दमरिप्रमदानतं [1*]
 निहितशासनमन्यनृपेष्वपि प्रियतमं जयघोषमनारतं [॥ ७*]
 भुक्त्वा भुवं स्ववीर्येण चतुस्सागरमेखलां [1*]
 ततस्स्वर्गं विमानेन गतेषु विमलादिषु [॥ ८*]
 आसीत्
 पुरन्दरसमो राजा दृढमक्तिर्गुरद्विषि [1*]
 तन्तिवर्मा^१ महाबाहुः क्षमापालमकुटीनतः [॥ ९*]
 धर्मेण पालनात्^२ भूमिं कलावपि युगे नृपः [1*]
 वर्षणादपि दानस्य पर्जन्य इव निर्वभौ [॥ १०*]
 आत्मनो बन्दियुक्तान् तान् यमालयदिदृक्षया [1*]
 'पाथेयमिव^३ कृत्वारीन् खण्डानि वि[स]सर्ज यः [॥ ११*]
 नन्दिवर्मा^४ महाबाहुस्सञ्जातो 'तन्तिवर्मणः [1*]
 समरे विजिता भूमिरसहायेन येन सः [॥ १२*]
 आसीत्^५ शखाह्वया देवी तन्वंगी नन्दिवर्मणः [1*]
 राष्ट्रकूट[कु]ले जाता लक्ष्मीरिव मुरद्विषः [॥ १३*]
 क्षमावती धरित्रीव मा[तृ]वज्रगतः प्रिया [1*]
 बभौ शंखाह्वया देवी राज्ञः[*] श्रीरिव रूपिणी [॥ १४*]
 तस्यां बभूव मतिकान्तिकलादिमत्यां मान्यः कुलेन गुणवान् भुवनत्रयेशः [1*]
 उत्पद्यमानतपनाधिपतुल्यतेजा जिष्णुः कलावान् समरे नृपतुंगदेवः [॥ १५*]^६
 यत्प्रसादाज्जिता सेना पाण्ड्येन समरे पुरा [1*]
 'पारेरिचिस्सराज्यश्रीर्दिदाह रिपुसंहतिं [॥ १६*]
 नृपतुंग इति ख्यातो बालोपि भुवनेश्वरः [1*]
 ख्यातो न केवलं भूमावमुष्मिन्नपि रामवत् [॥ १७*]
 तस्योपकारसंयुक्तो राज्ञः कुरुकुलोत्भवः^७ [1*]
 वृशालिवंशमार्त्ताण्डः प्रजानां शरणे रतः [॥ १८*]
 शशिवत्तिलको लोके गांभीर्यादेस्समुद्रवत् [1*]
 सूर्यवद्रक्षणाल्लोकान् लोकानां निलयो नृपः [॥ १९*]

^१ Read दन्तिवर्मा. ^२ Read पालनाद्भूमि. ^३ Read पाथेय. ^४ Read दन्ति. ^५ Read आसीच्छंखा.

^६ The last foot of this Vasantatilaka verse is faulty.

^७ In the word पारेरिचित् must be found the reference to the place where the enemy was defeated by Nripatunga. Literally translated, it means 'on the other bank of Arichit.' I am not able to identify (the river?) Arichit.

^८ Read 'कुलोद्भवः.

तस्मात्तस्योचितज्ञानि तुल्यता भाति देववत् [1*]
 आथव सुतरात्राम प्रत्यक्षत्वादिशापते: [II २०*]
 आत्र यं स्वराष्ट्रे सः कुरुवंशविवर्द्धनः [1*]
 विज्ञाप्य नृपतुंगेशालब्धमाज्ञसिपूर्वकः [II २१*]
 चेदुप्पाकं फलाधारं ग्राममेकमथापरं [1*]
 ग्रामं विद्याद्विळांगादिरेफान्तपदनामकं [II २२*]
 तस्मादिहैतद्विष्णुसंज्ञेनान्वितीयं^१ सर्वसंपदं [1*]
 एव ग्रामत्रयं लब्ध्वा विद्यास्थानाय दत्तवान् [II २३*]
 मन्दाकिनीं समायान्तीमूर्मिवंशसमाकुलां [1*]
 संवभार यथा देवो धूर्जटिर्जटयैकया [II २४*]
 विद्यानदी तथागाथा चतुर्दशगणकुला [1*]
 बाहुग्रामजुषां स्थानं व्याप्य यस्माद्यवस्थिता [II २५*]
 तत्स्थानमेवं विदुषां विद्यास्थानं प्रचक्षते [1*]
 तेभ्यो दत्त्वा स भूपालो ग्रामानाज्ञसिपूर्वकान् [II २६*]
 हस्तिसचरिसीमान्तात्मानं बहुमन्यते [1*]
 युक्तान् सर्वपरीहारैराकरत्वेन रक्षितान् [II २७*]
 आज्ञाभीरुर्धर्मशीलस्त्रैलोक्येश्वरपूजितः [1*]
 मन्त्री बृहस्पतिप्रख्यः राज्ञः^२ श्रीतुंगवर्मणः [II २८*]
 आगामिनः प्रजापालान् याचते कुरुनन्दनः [1*]
 धर्मस्य तस्य सामान्यात् पालनीय इति स्वयं [II २९*]
 दासः^३ स्थानस्य विद्यायाः बाहुग्रामजुषामयं [1*]
 कृतवान् शास्त्रतत्त्वज्ञः प्रशस्तिन्दाशयस्वतः [II ३०*]

கொவிசைய நிருபதொங்கவருமற்கு யாண்டு எட்டாவது வசாஸிப்பெராயன் விண்ணப்-
 பத்தால் விடோலைவிடுகு காடுபட்டித்தமிழ்ப்பெராயன் ஆணத்தியாக அருவாநாட்டுக்கிழவழி
 வாகூர்நாட்டு நாட்டார் காண்க [1*] தங்காட்டு செட்டுப்பாக்கமும் விளாங்காட்டங்கடுவனூரும்
 இறைப்புணைச்செரியுமாக இம்மூன்றாரும் பழயவறமும் பிரமதெயமும் நீக்கி முன்பெற்றாரை
 மாற்றி யாண்டு எட்டாவது பாகூர் வித்தியாஸ்தானத்தார்க்கு வித்தியானுபொகமாகப்பணித்-
 தொம் [1*] தாங்களும் படாக்கை நடந்து கல்லுங்களிளியும் நாட்டி அறையோலை செய்து விடுத்த
 வென்று நாட்டார்க்குத்திருமுகம் விட நாட்டார் திருமுகங்கண்டு தொழுது தலைக்கு வைத்து படா-
 கை நடந்து கல்லுங்களிளியும் நாட்டி அறையோலை செய்து நாட்டார்விடுத்த அறையோலைப்படி
 நிலத்துக்கெல்லை [1*] விளாங்காட்டங்கடுவனூர்க்கும் செட்டுப்பாக்கத்துக்குமாக இரண்டுருக்கும்
 கீழ்பாற்கெல்லை காட்டு எல்லை ஒன்றும் தென்மலிபாக்கத்து யெல்லையின் மெற்கும் தென்பாற்-
 கெல்லை தென்மலிபாக்கத்தெல்லை ஒன்றும் நெல்வாயேப்பாக்கத்தெல்லை ஒன்றும் உறத்து ரெல்-
 லைக்கு வடக்கும் மெல்பாற்கெல்லை மாம்பாக்கத்தெல்லை ஒன்றும் இவ்விளாங்காட்டங்கடுவனூர்[ப்]-
 பாற் பிரமதெயமாயின் அறுபது செறுவுக்குக்கிழக்கும் வடபாற்கெல்லை வாகூரெல்லையின்
 நெற்கும் [1*] இறைப்புணைச்செரிக்கெல்லை கீழ்பாற்கெல்லை நத்தமுள்ளிட்ட காட்டுக்கு மெற்கும்
 தென்பாற்கெல்லை நெரிஞ்சிக்குறும்பின் எல்லையின் வடக்கும் மெல்பாற்கெல்லை வாகூரெல்லையின்
 கிழக்கும் வடபாற்கெல்லை சிறிமான்பாத்தி எல்லையின் நெற்குமாக இவ்விசைத்த பெருநான்கெல்-
 லைகளிலுமகப்பட்ட நிலன் நிற்கிலனும் புஞ்செயும் ஊரும் ஊரிருக்கையும் மனையும் மனைப்படப்பும்
 மாடுகள்கனுமேய்பாழும் குளமும் கோட்டகாரும் கிடங்கும் கேனியும் காடுகளாரும் ஓடையும்

¹ Read 'पूर्वक'.

² In the Tamil portion this village is called Viṅgāṅgātṭaṅkaḍuvanūr. I cannot explain how this full name could be got out of the Sanskrit verse.

³ Read 'नृतीय'.

உடைப்பும் உள்ளிட்டு நீர்ப்புகி நெடும்பாம்பெறிந்து உடம்போடி ஆமைதவழ்ந்ததெல்லாம் உண்ணிலெனாழிவின்றி வாகூர் வித்தியாஸ்தானத்தார்க்கு வித்தியானுபொகமாய் பாகூரோடே ஏற்றி வாகூர்பெற்ற பரிகாரமும் வுலஸ்தையும் பெற்று சர்வபரிகாரமாய் பிரம்மதெயமாய் பிரசித்திசென்றது [1*]

पुण्यं समं कृतवतां परिक्षताश्चेत् तद्रक्षतेति नृपतिर्नृपतुंगवर्मा [1*]

आगामिनः क्षितिपतीन् प्रणमत्यजखं मूर्ध्ना सुकुन्दचरणांबुजशेखरेण [॥ ३१*]

उदितोदितकुलतिलकः सुवर्णकुत्सर्वशास्त्रनिष्णातः [1*]

अलिखनृपतुंगार्यः पल्लवकुलमूलभृत्योत्र [॥ ३२*]

கச்சிப்பெட்டுக்கிழப்பைசாரத்து உகிதொதயப்பெருத்தட்டான் மகன் மாதெவிப்பெருத்தட்டான் மகன் திருப்தொங்கன் எழுத்து [1*].

No. 99.—TANDANTOTTAM PLATES OF VIJAYA-NANDIVIKRAMAVARMAN.

Tandantōttam (*i.e.* Tandantōttam, No. 134 of the Madras Survey map of the Kumbakonam taluk) is a village 6 miles east of Kumbakōnam in the Tanjore district of the Madras Presidency. The existence of the plates was brought to the notice of the late Rai Bahadur V. Venkayya, M.A., by Mr. Narayanaswami Aiyar, Sub-Inspector of Police, Madras City. It is stated that they "were found with many other idols; while digging a foundation in the premises of a Śiva temple in the village of Thandanthottam, Kumbakonam taluk of Tanjore district, about 100 years ago. No one knew what it is and how they happened to be there."

The plates are 14 in number, each measuring about $11\frac{1}{4}$ " by $3\frac{3}{4}$ ". When they were produced before Mr. Venkayya the plates were strung on a ring which did not appear to have been previously cut.² The ring is somewhat oval with diameters measuring $6\frac{1}{2}$ " and $7\frac{3}{4}$ ". Its ends are secured at the bottom of a circular seal 3" in diameter. The seal bears in relief a couchant Pallava bull facing the proper right. Along the margin of the seal is a Grantha legend which is illegible. The ring on which the plates are strung was cut by me with the permission of Mr. Narayanaswami Aiyar in order to change out the plates and prepare ink-impressions.

The two sides of the first plate, the first side of the second plate and the first five lines of its second side are in Sanskrit verse, engraved in the Grantha alphabet and the rest, in the Tamil language and characters. The inscription must originally have consisted of many more plates, two or three of which at least are missing at the beginning. These would have supplied a genealogy of the Pallava kings similar to that of the Vêlûrpâlaiyam plates of Vijaya-Nandivarman published above. The concluding words of some of the plates in the middle do not fit in with the opening words of the succeeding plates. Consequently, it is presumed that a few plates³ of the grant portion are also lost. This presumption is confirmed by the fact that while the number of the donees according to the Sanskrit portion has to be 308, the number actually registered is only 244, even including

¹ This word was perhaps பாடத்தி in the original as in the Vêlûrpâlaiyam plates, text, l. 63.

² As in the sequel it will appear that many plates both in the beginning and in the middle are missing the ring must have been cut open on some previous occasion and re-soldered.

³ The breaks noted at the foot of the text are five in number. The first of these is at the beginning of the Sanskrit portion. The second (l. 29) could not have counted more than one plate. The three others (ll. 78, 126 and 158) must have consisted each of a single plate which contained on them the 64 missing names of the donees.

those whose names seem to have been added subsequently in comparatively later characters, or at least in a different hand.

The first plate of the preserved portion begins by referring to a king who conquered the South and stating that a certain Hiranyavarman was born "again" for the "welfare of the worlds" (*jagatām hitāya* V. 1). His son was Nandivarman who perhaps held the *biruda* Êkadhîra¹. The next six verses are taken up with the praise of Nandivarman. Two historical facts referred to in this part of the inscription are interesting. One of them is that Nandivarman took away from the Gaṅga king a neck-ornament which contained in it the gem called *Ugrôdaya* (V. 6). The name of this Gaṅga king, however, is not furnished. The other is that Nandivarman was the owner of an elephant named *Paṭṭavaradhana* (V. 7). With the permission of the king, a certain Dayâ mukha caused a village to be granted to 308 Brâhmanas and called it Dayâ mukhamāṅgala after his own name (V. 9). The executor (*ājñapti*) of the grant was evidently the very same person Dayâ mukha entitled Kumâra, who is stated to have been the king's treasurer (V. 10). The composer of the eulogy (*prasasti*) was Paramêśvara Uttarakâraṇika son of Param-Ôttarakâraṇika (V. 14).

The Tamil portion is dated in the 58th year of Kôvijaya-Nandivikramavarman and registers a gift of land (converted into a village²) lying to the west of Tanḍattôṭṭam (i.e. Tanḍantôṭṭam) in Tenkarai-Naraiyûr-nâḍu, a district of the Chôla country, to a number of Brâhmanas of Nalgûr³.

To judge from the high regnal year, the Tanḍattôṭṭam plates must belong to the reign of that Pallava king Vijaya-Nandivikramavarman whose Tiruvallam rock inscription is dated in his 62nd year i.e. 4 years later than our plates⁴. At the same time the alphabet of the plates and the name of the king lead us to infer that the Vijaya-Nandivikramavarman who issued these plates may be identical with Vijaya-Nandivarman III, the donor of the Vêlûrpâlaiyam plates. If the inscription were preserved in full, this question would not have been left to surmise and conjecture. The father of Vijaya-Nandivikramavarman is here stated to have been Hiranyavarman; while, the father of Vijaya-Nandivarman, according to the Vêlûrpâlaiyam plates, was Dantivarman. If the proposed identity of Vijaya-Nandivikramavarman with Vijaya-Nandivarman is accepted, the apparent discrepancy in the name of the father could be explained. The statement that Hiranyavarman "was born *again*," evidently indicates a second king of that name and we may suppose that Dantivarman, the father of Vijaya-Nandivikramavarman, was also called Hiranyavarman like his grandfather Hiranyavarman I the father of Nandivarman Pallavamalla. If the foregoing surmises are confirmed by future researches, the Tanḍantôṭṭam grant would be 52 years later than the Vêlûrpâlaiyam plates of the same king.

The donees whose enumeration occupies more than eleven plates of the inscription number 244. They belong to various *gôtras* and *sûtras*. To judge from their titles (such as

¹ See below p. 529, note 4.

² Evidently the Dayâ mukhamāṅgala mentioned in V. 9.

³ This village is not found on the map of the Kumbakôṇam tâlak. If by Nalgûr is meant Nallûr, which is 6 miles west of Kumbakôṇam, we have to suppose that the 308 donees were residents of that village. The word may also mean poor; but the idea of granting a village to Brâhmanas, purely on account of their poverty is rather rare.

⁴ *South-Ind. Inscr.*, Vol. III, p. 91.

*Chaturvedin, Trivedin, Sômayâjin, Vasantayâjin, Shadāṅgavid, Bhaṭṭa, Kramavid, Sarvakratu-yâjin, Daśapuriya*¹, *Agnichit*, and *Vāḷapēyin*) most of them must have been learned men as stated in verse 9. The largest number of shares assigned to a single individual is 12 and such a recipient was Attôṇa-Shadāṅgavi-Sômayâjin (No. 109) whose *gôtra* and *sûtra* are lost on one of the missing plates. The composer of the inscription, *viz.*, Uttarakâraṇika *alias* Ayyan Paramêśvara of the Rathîlara-*gôtra* and Pavirîya-*sûtra* (No. 128) received two shares. Among the other donees, Tiruvadigal (evidently the name of the local Vishnu temple or of the Śaiva devotees, as stated on page (41) of the introduction) got 5 shares while Mahādêva (the Śiva temple) was assigned 2 shares. One share was allotted to the reciter of the *Bhârata*; and the three arbitrators (*madhyastha*) got one share each. A share was assigned for "pouring water" and for "lighting fire" in the hall (*ambalam*). Perhaps this was the hall where the village assembly used to meet. Apparently the *Bhârata* was also recited in this same hall. The donees seem to have belonged to different parts of the country. The names of their native villages indicate that a pretty large number of them must have been originally residents of the Telugu country. Tanukkil, Kârambichchêḍu, Irakkandoru, Iruṅgandi, Nambûr, Karañjai², Pinukkipparu³, Vêlparu, Popparu, Vaṅgipparu, Aṭṭambaru, Mudiparu (*or* Mudaparu), Viripparu, Arasapparu, Karipparu, Nûttilâpparu and Ponnambaru are apparently names of villages which were probably situated in the Telugu country. Kumirûr, Kâttukkuri, Maṇarkâl, Mandiram, Pariyalûr, Pâdagam, Pârkuḷam, Aṅgarai, Kalattûr, Vennainallûr, Perumbûdûr, Kâynîrkuḷam, Îykkâttuk-kôyil, Śiruparuvûr, Puliyûr (in Mîralai-nâḍu), Aruvâgûr and Taramanallûr (in Aruvâ-nâḍu)⁴ are distinctly Tamil names. The donees whose native villages may be presumed to have been situated in the Telugu country need not necessarily have immigrated into the Chôḷa country at the time of the grant. They might have been settled there sometime before. In any case it is clear that there was a large colony of Telugu Brâhmanas in the heart of the Chôḷa country during the first half of the 9th century A.D. The Telugu *birudas* of the Pallava king Mahêndravarmā found in the Trichinopoly cave inscription,⁵ testify to the influence of the Telugu people in the Chôḷa country already in the 7th century A.D. It is worthy of note that a large number of the village names are now held as titles by some well-known Śrî-Vaishnava families—Dvêdai-kômapuram (Vêdagômapura), Vaṅgipparu (Vaṅgippura), Uruppittûr (Uruputtûr), Kârambichchêḍu (Kârambichchêṭtu), Śrîmalai (Tirumalai), Pat-taṅgi, Vîravalli (Vîravalli), Mudumbe, Tanukkil, Kumândûr, Puttûr, Śêṭṭalûr and Kundûr being some. Maṇarkâl has evidently lent its name to one of the later Vaishnava *âchâryas* of the 12th century, named Maṇakkâl-Nambi.

¹ Daśapuriya means 'belonging to or an emigrant from, Daśapura' a village identified with Mandasor in Malwa. Two grants of the Gûrjara chief Dadda IV Prasântarâga which are referred to about the middle of the 7th century A.D. (*Ep. Ind.*, Vol. V., p. 38 f.) mention a donee who was an emigrant from Daśapura. The spurious grant of Dharasêna II of date Śaka-Saṃvat 400, also mentions a corporation of the *Chaturvedins* of Daśapura.

² Karañjai also spelt Kirâñji (*Ep. Ind.*, Vol. VI., p. 228) may be the same as Krâñja, Kâza (*ibid.* p. 114), a village in the Guntur tâluk of the Guntur district.

³ *Paru* stands for *parru* (genitive *partî*) often found as an ending of village names in the Telugu districts. It is possible that *paru* is a mistake for the Sanskrit *pura* or a variant of the vernacular *pôdu*.

⁴ This district included within it the village of Bâhûr; see above, Introduction, p. 28.

⁵ *Archaeological Survey Report* for 1903-4, p. 271.

TEXT.¹

Plate Ia.

- [1.] जयन्दत्विणाशाम्² भुरण्युतेजाः पुनराविरासीदरण्यसंस्थापितशत्रुलोकः [1*] शरण्यभूतशर-
[2.] णोन्मुखानां हिरण्यवर्मा जगतां हिताय [१*] श्रीमान्धीमान्जितरिपुगणस्तेजसान्धाम राजा तीरो-
[3.] पान्तस्थितजयगजसागराणाञ्चतुर्णांमा³सीदाशापरिततयशा नन्दिवर्मेति नाम्ना जातस्तस्मात्स-
[4.] मिति महितः⁴सर्वशास्त्रयोगैः [२*] राजाह्वयो यमनमन्न मृतांशुरेको⁵ यस्यै जगत्यकर-
[5.] दो विषयोप्यमर्त्यः [1*] यस्मिन्नगम्यमवति⁶ स्थितिमिन्द्रकल्पे प्रस्थानवर्त्म नरकम् प्रति च प्र-
जानाम् [३*] य-

- [6.] ससच्चक्रस्य भर्ता हरिरिव विबुधाश्शक्रवधं श्रयन्ते येनाभूद्रूस्सनाथा सुचरितममलं रो-
[7.] चते चारु यस्यै [1*] यस्माद्भरिरेकीराद्युधि परन्भुजां यस्य कीर्त्या दशाशा[स्सं]पूर्णो[ः*] श्रीश्च यस्मि-

Plate Ib.

- [8.] निवसति सुचिरन्त्यक्तचापल्यदोषा [४*] उद्वेगः पवने वने चपलतासंगः कलावतत्प-
[9.] यः पत्वे शुक्लविवर्ज्ये⁷ विषधराधिवयन्निदावात्यये [1*] निखिंशग्रहणम् भटेषु मरुताञ्चित्रे
[10.] विमानस्थितिर्यस्मिन्विप्रवरद्विषश्च भुजगा एव स्थितिं शासतिः [५*] धत्ते गंगादपहतमुग्रो-
[11.] दयकौस्तुभं गलाभरणं [1*] स्वहृदयसन्निहिताच्युतशयनमिवाहीन्द्रपुरसा यः [६*] स्वभ-
[12.] तुरिव यम्मदो जय⁸ इवांगवान्जंगमो गिरीन्द्र इव पटवर्द्धन इति द्विपेन्द्रोभजत् [1*] सविभ्रम-
[13.] परिभ्रमद्भ्रमरवृन्दगण्डूषित⁹ त्वरन्मदविशेषशेषकृतमण्डगण्डस्थलः [७*] रक्षितसत्त्वच्छा-
[14.] यः प्रियसत्यो जि[ष्णु]रच्युतः¹⁰ श्रीमान् [1*] यः खलु नरकान्तात्मा हरिरिति बहुमन्यते विबुधैः [८*]

Plate IIa.

- [15.] तस्मै निवेद्य विधिनाष्टशतत्रयाय वेदत्रयस्मृतिजुषाम् विदुषान्द्विजानाम् [1*] नाम्ना दयामुख इती-
[16.] ममदापयत्तं ग्रामं कृती कृतदयामुखमंगलाख्यम् [९*] अस्याज्ञप्तिरभूत्स एव मतिमान्धर्मार्थ-
[17.] कामोपधाशुद्ध[श्शुद्ध]चरित्रपात्रममदस्त्वाम्येकभक्तिव्रतः [1*] सत्सामान्यधनश्च धर्मशर-
[18.] णस्स[म्]बन्धिनिर्यन्त्रिणः¹¹ कोशाद्धत्वनियोगकर्मकुशलः कुल्यः कुमारह्वयः [१०*] यो
[19.] गोष्पदावधिमपि प्रददाति भूमि यो वा हरत्यगणयन्परिपाकमुग्रम् [1*] आचन्द्रतारमधिति-
[20.] ष्ट एव तौ द्वौ नाकौकसाश्च सदनन्नरकश्च घोरम् [११*] धर्म शर्म कृतम्मया कृतमिमं
[21.] साम्राज्यदीप्ताव्रतो¹² रत्नस्यत्पतलत्पणं स्थितितले यः¹³ त्वत्रचूळामणिः [1*] मूर्धन्यत्र मुकु-

Plate IIb.

- [22.] न्दवन्धचरणद्वन्द्वं विहायापरेष्वज्ञातप्रणतो¹⁴ वसेन्पदयुगन्तस्येत्यवोचन्नृपः [१२*]
[23.] गावः पावनसर्वगात्रशुचयः कामाय वस्सन्तु याः शुद्धिं स्वामिव दर्शयन्ति हि पयोन्वाजा-

¹ From the original plates and a set of ink-impressions.

² Read 'जयन्दक्षि'. Two or more plates before this, appear to have been lost. The portion of the verse which commences this plate evidently refers to a king who conquered the southern country (*Dakshinad*).

³ Read 'मान्जित'.

⁴ Read 'तुर्णाम् । आसी'.

⁵ Read 'महितस्सर्वशस्त्र'.

⁶ मृतांशु must be an elegant expression for the moon whose rays, dead in themselves, receive life and light only from the sun.

⁷ Read 'क्षित'.

⁸ Read 'वत्क्ष'.

⁹ Read 'पक्षे'.

¹⁰ Read 'विवर्ज्ये'.

¹¹ Read 'क्षितिं शासति'.

¹² Read 'वाङ्म'.

¹³ Read 'क्षर'.

¹⁴ Read 'रक्षितमत्त्व'.

¹⁵ Read 'निर्यन्त्रणः'. ¹⁶ Read 'शाध्यक्ष'.

¹⁷ Read 'दीक्षा'.

¹⁸ Read 'रक्षत्यक्षतलक्षणं क्षिति'.

¹⁹ Read 'क्षत्र'.

²⁰ Read 'प्रणतौ वसेत्प'.

2
4
6
8
10
12
14
16
18
20
22
24
26
28

2
4
6
8
10
12
14
16
18
20
22
24
26
28

ii b.

8
10
12
14

iii a.

16
18
20

iii b.

22
24
26
28

36

204

214

A dark, heavily worn, circular object, possibly a coin or medallion, showing significant texture and discoloration. The surface is uneven with various shades of grey and black, suggesting age and use. The edges are slightly irregular and frayed.

- [24.] हुहाना¹ स्वयम् [1*] मान्याः पान्तु महीसुराश्च भवतो बागायुवा²स्वर्गिणां ये यामेप्यमृताशि-
[25.] नां स्व[ह]विषा सन्तोषमातन्वते-³[१३*] परमोत्तरकारणिकस्याकृत कावितास्वयम्भुत-
[26.] वरस्य [1*]उत्तरकारणिकाख्यस्तनयः परमेश्वरः प्रशस्तिमिमाम्-³[१४*] கொவிசைய நந்திவிக்-
கிரம-
[27.] பருமற்கு யாண்டு அயம்பத்தெட்டாவது சொழநாட்டுத்தென்கரை நறையூர்நாட்டு நா -
ட்டா-
[28.] ற் காண்க தங்கனாட்டுத்தண்டத்தொட்டத்துக்கு மெற்குக்கிடந்த காடுங்கரம்பையும் ஆ-

Plate IIIa.

- [29.] ம³ பண்ணியும் குறங்கறுத்தும் கொள்ளப்பெறுவா[ரில்]வாததாகவும் கூற்றன்வாய்மீதெய்
உவன்றி
[30.] செய்து நீர்கொண்டு பொந்து பாய்த்தப்பெறுவதாகவும் செக்கும் தறியுமுலவியக்கூலியும்
கண் -
[31.] னாலக்காணமும் ஊரெட்டும் குசக்காணமும் தட்டுக்காயமும் ஈழம்பூட்சியுமிடைப்பூட்சியுந்
கூல -
[32.] மும் தாகுபாட்டமுந் திருமுகக்காணமுமுப்புக்கொச்செய்கையும் நல்லாவும் நல்லெருதும்
வட்டிகா -
[33.] றியுந் கடையடைக்காயும் புதாநாறியுமுள்ளிட்டுக் கொத்தொட்டுண்ணைப்பாலன் எவ்வ -
[34.] கைப்பட்டனவுமிருது இவ்வூர் பெற்ற ஸ்ரீஹ்ணரெ யுண்ணப்பெறுவார்களாகவும் தமன் -
கந்நடப் -
[35.] பெறுவதாகவும் சுட்டிட்டிகையாற் மாடமாளிகை யெடுக்கப்பெறுவதாகவும் துரவுகிணறி -
ழிக்கப்பெ -
[36.] றுவதாகவும் காவுதெங்கிடப்பெறுவதாகவும் பெருஞ்செக்கிடப் பெறுவதாகவும் இவ்வூரெல்-
லையிற்றெங்கும்
[37.] பனையுமிழவரேற்பெருதாராகவும் இவையுள்ளிட்ட வலு³வரிஹாராமாய் ஸ்ரீஹ்மெய[ம்]
பெற்ற நல்கூர்

Plate IIIb.

- [38.] நற்பாப்பார் காஸி¹வமொதுத்து ஆவத்தம்ப சூத்திரத்துக்காஞ்சை வத்தவன் குமாரகொ -
வச்சதுவெட்டி -
[39.] ச்சொமாசி பங்கொன்றும் இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் வத்தவன் நாராயண உரு -
உச்சதுவெட்டிச்சொமா -
[40.] சி பங்கொன்றும் இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் வத்தவன் விஷ்ணு²உவாஸ்சதுவெட்டி
பங்கொன்றும் ||—இக்கொ -
[41.] த்திரத்திச்சூத்திரத்துக் குண்டேர்ச்சன்னயச்சதுவெட்டி பங்கொன்றும் ||—இக்கொத்திரத் -
திச்சூத்திரத் -
[42.] திவ்வூர் ஆக்கொச்ச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர்
நாராயண வலநயா -
[43.] ஜி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் குமாரச்சடங்கவி பங்கொன் -
றும் ||— இக்கொத்திரத்தி -
[44.] ச்சூத்திரத்திவ்வூர் வெண்ணயச்சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத்திச் சூத்திரத் -
திவ்வூர் தத்தகுட்டிச் -
[45.] சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் தத்தகுட்டிவட்டன் பங் -
கொன்றும் ||—

Plate IVa.

- [46.] இக்கொத்திரத்திச்சூத்திரத்து குண்டேர் உழுத்திரகந்தச்சதுவெட்டி பங்கொன்றும் ||—இக் -
கொத்திரத்திச்சூத் -
[47.] திரத்து அட்டம்பறுத்து உரமணச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்தி -
ரத்து கரிப்பறுத்து

¹ Read 'हानास्वयम्'.

² Read 'युधास्वर्गिणां'.

³ This syllable cannot be connected with the letter ஆ at the end of plate IIb. Consequently one plate, at least, must be missing between IIb and IIIa.

- ¹ Read ஜேதைகோம்புறத்து; see above p. 259, note 3.

- [74.] ன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து முடபறுத்து நாராயணச்சதுலு-ல் பங்கொன் றும் || இக்கொத் -
- [75.] திரத்திச்சூத்திரத்து கரஞ்சை தெவஸு-ல் சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத் திச்சூத்திரத்து உஹவி வி -
- [76.] ண்ணயச்சதுலு-ல் ஹட்டன் பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து வங்கிப்ப றத்து தாமொதிரத்தி -
- [77.] ருவெதி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து உஹவி நாராயணச்சதுலு-ல் ஹட்டன் பங்கொன்றும்

Plate VIa.

- [78.] ஸ்வுஷ்சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்லூர் ஸ்ரூஸு-ல் சடங்கவி பங்கொ -
- [79.] ன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்லூர் விஷ்ணு-ல் ஹட்டன் பங்கொன்றும் ||— இக் கொத்திரத்திச்சூத் -
- [80.] திரத்து பாடகத்து ஸ்ரூதெவச்சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத்து விரணு - கெஸிசூத்திரத் -
- [81.] துக்கணத்தூர் ஸுகுமாரச்சதுலு-ல் பங்கொன்றும் ||— இக்கொத்திரத்து ஆவத்தம்ப - சூத்திரத்து
- [82.] காக்கையிரத்து ஹவாஸஸுபுரியன் பங்கொன்றும் ||— சூதிரெஸுமொசுத்து ஆவத் - தம் -
- [83.] பசூத்திரத்து விரிப்பறுத்து விஞ்சகுமாரச்சதுலு-ல் பங்கொன்றும் ||— இக்கொத்திரத்து ப்ராவசனசூத்தி -
- [84.] ரத்து இராயூர் குண்டிசாமித்திருவெதி பங்கொன்றும் ||— ஹாரஜாமொசுத்து சந்தொக - சூத்திரத்து வெ -
- [85.] ண்ணைநல்லூர் சுழிகொண்டச்சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து பத்தங்கி கூ -

Plate VIb.

- [86.] ளமண்டைச்சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்லூர் அத்தாழிச் - சடங்கவி பங்கொ -
- [87.] ன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்துப் பாடகத்து உரூஜநதீஹட்டச்சொமாசி பங்கி - ரணடம் ||— இக் -
- [88.] கொத்திரத்து ஆவத்தம்பசூத்திரத்து பொப்பறுத்து விஷ்ணுச்சதுலு-ல் பங்கொன்றும் ||— இக்கொத்திரத்து
- [89.] இச்சூத்திரத்து குண்டிர் கந்தகுமாரச்சதுலு-ல் ஹட்டன் பங்கொன்றும் ||— இக்கொத்தி - ரத்திச்சூ -
- [90.] த்திரத்து க[ர]ம்பிச்செட்டு அக்கொற்றச்சதுலு-ல் ஹட்டன் பங்கொன்றும் || இக்கொத் - திரத்திச்சூத்தி -
- [91.] ரத்து உவியூர் நாராய[ய*]ணச்சதுலு-ல் பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து கரஞ்சை ஹவஸுச்சடங் -
- [92.] கவி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து பறூந்தூர் யஜமாத[வ*]ச்சது - லு-ல் பங்கொன்றும் ||— இக் -
- [93.] கொத்திரத்திச்சூத்திரத்து உவியூர் உழநகுமாரச்சதுலு-ல் பங்கொன்றும் ||— இக்கொத் - திரத்திச்சூத்திரத்து

Plate VIIa.

- [94.] சார்தூர் அண்ணமஞ்சிச்சதுலு-ல் பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து பி - ணுக்கிப்பறுத் -
- [95.] னு விஷ்ணு-ல் ஹவச்சதுலு-ல் பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து குரவசிரிப் - பவமாதவச்சதுலு-ல் -
- [96.] ஷிச்சொமாசி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து குமிழூர் தெவடிச்சதுலு-ல் பங்கொன்றும் [*]
- [97.] இக்கொத்திரத்திச்சூத்திரத்துத்தணுக்கில் அக்கூனச்சதுலு-ல் ஹட்டன் பங்கொன்றும் ||— இக்கொ -
- [98.] த்திரத்திச்சூத்திரத்து பொப்பறுத்து மண்டையச்சதுலு-ல் ஷிச்சொமாசி பங்கொன்றும் ||— இக்கொ -
- [99.] த்திரத்திச்சூத்திரத்து காட்டுக்குறி கூளஸு-ல் சதுலு-ல் பங்கொன்றும் ||— இக்கொத்தி - ரத்திச்சூத்திரத் -

¹ A plate must be missing between Vb and VIa.

² Read பிணுக்கிப்பறுத்து.

- [100.] து உவியூர் விஷ்ணுமாரச்சதுவெட்டிலுடன பங்கொன்றும் ||— இக்கொத்திரத்திச் -
சூத்திரத்துத் தணுக்கில்
- [101.] விஷ்ணுமாரத்திருவெதி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து காட்டுக்குறி
வழுவத்தத்தி -

Plate VIIb.

- [102.] குவெதி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து பொன்னம்பறுத்து நாராய -
ணச்சதுவெட்டி
- [103.] பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் தொணயத்திருவெதி பங்கொன் -
றும் ||— இக்கொத்தி -
- [104.] ரத்திச்சூத்திரத்து காரம்பிச்செட்டு உழுதகுமாரத்திருவெதி பங்கொன்றும் ||— இக்கொ -
த்திரத்திச்சூத்திரத்து
- [105.] மகசிரை தொணமண்டைச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து
காஞ்சை வுட்டி -
- [106.] ச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து குரவசிரி விண்ணகந்தச் -
சதுவெட்டி பங்கொ -
- [107.] ன்றும் || இக்கொத்திரத்து இச்சூத்திரத்து வங்கிப்பறுத்து கந்தகுமாரச்சதுவெட்டி பங் -
கொன்றும் ||— இக்கொ -
- [108.] த்திரத்திச்சூத்திரத்து காரச்சிறை சன்னயத்திருவெதிச்சொமாசி பங்கொன்றும் ||—
இக்கொத்திரத்திச்சூத்திரத் -
- [109.] து குரொவி வெண்ணயச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து
குமிழர் காமயச்சது -

Plate VIIIa.

- [110.] வெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து ஊட்டுக்கூர் நாகவிஷ்ணுக்கிரம -
வித்தன் ப -
- [111.] ன்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து மகசிரை நாராயணச்சதுவெட்டி பங் -
கொன்றும் || [இக் -
- [112.] ²கொத்திரத்திச்சூத்திரத்து காரம்பிச்செட்டு ந [யச்சது -
வெட்டி பங்கொன்றும் ||—] இ -
- [113.] க்கொத்திரத்து பாவசனசூத்திரத்து மணற்கால் வலுக்குதுயாசி தத்தங்குமான்³ பங்கு
[ஐ] -
- [114.] ன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் தத்தஞ்சாத்தன் பங்கிரண்டும் ||— இக் -
கொத்திரத்தி -
- [115.] ச்சூத்திரத்து காரம்பிச்செட்டு அப்புகிச்சதுவெட்டி⁴ பங்கொன்றும் ||—இக்கொத்திரத் -
திச்சூத்திரத்து இரா -
- [116.] யூர் நாராயணவட்டன் பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் சொட் -
டெ⁴ லோயவவட்டன்
- [117.] பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து செட்டலூர் அத்தாழித்திருவெதி பங் -
கொன்றும் || இ -

Plate VIIIb.

- [118.] க்கொத்திரத்து பவிழியசூத்திரத்து அணுப்பூர் வவருச்சதுவெட்டி பங்கொன்றும் ||—
இக்கொத்தி -
- [119.] ரத்து லாரணாஜசூத்திரத்து [மி]ராங்குரூர் நாராயணவட்டன் பங்கொன்றும் ||— இக் -
கொத்திரத்திச்சூத் -
- [120.] திரத்த காஞ்சிக்குறி இரத்தமாத்திருவெதி பங்கொன்றும் ||— இக்கொத்திரத்து கானர் -
சச்சூத்திரத்து
- [121.] மந்திரத்து பவதாயத்திருவெதி பங்கொன்றும் ||— வதுமொத்து ஆவத்தம்பசூத்திரத்து
நம்பு -
- [122.] ர் வெண்ணையுச்சதுவெட்டிலுடன பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து
குலபுத்தி வெ -
- [123.] ண்ணயச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து நம்பூர் வவ ரமிச் -
சதுவெட்டி பங்கொ -

¹ Read வு¹.

² The whole of this line is scored out in the original.

³ Read குமான்.

⁴ Read சொட்டை.

- [124.] ன்றும் []— இக்கொத்திரத்திச்சுத்திரத்து குலபுத்தி அத்தாயச்சதுலெ-ஹி பங்கொன்றும்
||— இக்கொத்திர -
[125.] த்திச்சுத்திரத்து நம்பூர் யஜுமாத[வ*]ச்சதுலெ-ஹிவட்டன் பங்கொன்றும் ||— இக்கொ-
த்திரத்திச்சுத்திரத்து

Plate IXa.

- [126.] ¹த்திரத்திச்சுத்திரத்து செருப்பள்ளி தொணமக்கிரமவித்தனும் இவன் மகன் குமார[டி]க் -
கிரமவித்தனு[மா] -
[127.] ம்ப்பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து காரம்பிச்செட்டு தெவபூதிச்சது -
லெ[ஹி*]ஹி [பங்]கொன்றும் []
[128.] இக்கொத்திரத்திச்சுத்திரத்து அய்யக்கி அத்தொணச்சடங்கவிச்சொமாரி பங்கு பந்திரண் -
மம் ||— இ -
[129.] க்கொத்திரத்திச்சுத்திரத்து முடும்பெச்சன்னகுமாரச்சதுலெ-ஹிவட்டன் பங்கொன்றும்
||— இக்கொ[ர] -
[130.] த்திரத்திச்சுத்திரத்து காஞ்சை வெண்ணயச்சதுலெ-ஹி பங்கொன்றும் ||— இக்கொத்தி -
ரத்து சந்தொ -
[131.] கருத்திரத்து முடும்பெ அக்கந்தச்சதுலெ-ஹி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்தி -
ரத்து பிப்ப -
[132.] னை அக்கந்தச்சதுலெ-ஹி பங்கொன்றும் []— இக்கொத்திரத்திச்சுத்திரத்து முடும்பெ -
கூனஸு-ஹி -
[133.] வித்தன் பங்கொன்றும் ||— இக்கொத்திரத்து பூராவசனருத்திரத்து குண்டர் தாமொ -
திரச்சதுலெ-ஹி ப -

Plate IXb.

- [134.] பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து வெள்ளையூர் விஷ்ணுதிச்சதுலெ-ஹி
பங்கொன்றும் ||— ஹி -
[135.] ²தூமொகூத்து ஆவத்தம்பருத்திரத்து இழக்கந்தொறுத்து கடம்பவட்டன் பங்கொன் -
றும் ||— இக்கொ -
[136.] த்திரத்திச்சுத்திரத்து உறுப்பிட்டுர் ஹவஸூதிச்சதுலெ-ஹி பங்கொன்றும் ||— இக்கொத்தி -
ரத்திச்சுத்திரத்து இ -
[137.] முக்கந்தொறுத்து யஜுயச்சதுலெ-ஹி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்திவ -
லூர் கானஸ் -
[138.] ஹித்திரு[வ]தி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்திவலூர் பவசாயித்திரு -
வெதி பங்கொன்று -
[139.] ம் ||— இக்கொத்திரத்திச்சுத்திரத்து பறந்தூர் எறமத்திருவெதி பங்கொன்றும் || இக் -
கொத்திரத்து பூராவச -
[140.] னருத்திரத்து அய்யக்கி செட்டயச்சதுலெ-ஹி பங்கொன்றும் ||— ஸானகமொகூத்து
ஆவத்தம்பருத்தி -
[141.] ரத்து மணியூர் பொசுன்பவ்விக்கிரமவித்தன் பங்கொன்றும் ||— ³நாயிதாமொகூத்து ஆ -
வத்தம்ப[ரு] -

Plate Xa.

- [142.] த்திரத்து ஓரிகொன்றை குமாரபூதிச்சதுலெ-ஹி பங்கொன்றும் ||— இக்கொத்திரத்திச் -
சுத்திரத்து குரவசிரிச -
[143.] னனகுமாரச்சதுலெ-ஹி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்திவலூர் அத்திரு -
ட்டிச்சதுலெ-ஹி பங் -
[144.] கொன்றும் ||— இக்கொத்திரத்து பவிழியருத்திரத்து மெற்றாமணமங்கலத்து உத்தர -
க[ர]ரணிகனயின
[145.] [அய்யன்] பாரொஹூரன் பங்கிரண்மம் ||— மஹிமொகூத்து ஆவத்தம்பருத்திரத்து காரம -
பிச்செட்டு
[146.] [ம]ரதவத்திருவெதி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து குஞ்சப்பயல்⁴
ஹரிஸூயிச்சதுலெ-ஹி -
[147.] ஹி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்திவலூர் கந்தணச்சதுலெ-ஹி பங்கொ -
ன்றும் ||— இக்கொத்திர -
[148.] த்திச்சுத்திரத்து மற்றலூர் சன்னயச்சதுலெ-ஹி பங்கொன்றும் ||— இக்கொத்திரத்திச் -
சுத்திரத்து குஞ்சப் -
[149.] பெவிவ ஹஸு-ஹிவட்டன் பங்கொன்றும் ||— இக்கொத்திரத்து பவிழியருத் -
திரத்து வங்கிப்ப -

¹ A plate must be missing between VIIIb and IXa.

² Read தூஹி.

³ Read நயகிர.

⁴ Read பயல்.

Plate Xb.

- [150.] ஸுத்து தாமோதிரவட்டன் பங்கொன்றும் ||— வராய-குமொதூத்து ஆவத்தம்பருத்தி -
ரத்து காரம்பிச்செட்ட -
- [151.] கெந்தாடை வாஸுதெவச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து
காஞ்சை மண்ணை[ய] -
- [152.] ச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து காரம்பிச்செட்டு கந்தா -
டை வாஸுதெவச்சது[வெட்டி] -
- [153.] லிவட்ட சுழிவிதவெட்டிசுதுயாசி பங்கு முன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்திவலூர்
ஸாயஜிகேசு -
- [154.] வச்சதுவெட்டிலிவட்டன் பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்திவலூர் நாராய -
ணச்சதுவெட்டி[ய] பங் -
- [155.] கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து குண்டர் சன்னயத்திருவெதி பங்கொன்றும்
||— லொஹிதமொ -
- [156.] சூத்து பூவசனசுத்திரத்து காரம்பிச்செட்டு சுழிசூச்சதுவெட்டி பங்கொன்றும் ||—
இக்கொத்திரத்தி -
- [157.] ச்சுத்திரத்திவலூர் திண்டகுமாரச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத் -
திரத்திவலூர் தாமோதிரச் -

Plate XIa.

- [158.] ¹த்திரத்து ஸ்ரீமலை சுழிசூச்சதுவெட்டிலிவட்டன் பங்கொன்றும் [||—] இக்கொத்திரத் -
திச்சுத்திரத் -
- [159.] து வங்கிப்பறுத்து செந்தகுமாரச்சடங்கவி பங்கொன்றும் ||— லாழ-லமொதூத்து
பூவசன சூத்தி -
- [160.] ரத்து மணற்கால் ஆய்தாங்கி சங்காஞ்செந்தன் பங்கொன்றும் ||— கௌஸிகமொதூத்து
ஆவ -
- [161.] த்தம்பருத்திரத்து இராதத்கும கெஸவச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்தி -
ரத்திச்சு -
- [162.] த்திரத்து வெல்வட்டி நாகொண்டச்சதுவெட்டிச்சொமாசி பங்கொன்றும் ||— இக்கொத் -
திரத்திச் -
- [163.] சூத்திரத்து காஞ்சை ஜயநூருச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத் -
திரத்து பரூ -
- [164.] தூர் உருசூரூ-உஸபுரியன் பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து செட்ட -
ரூர் ஸாயஜி -
- [165.] வணெந்திருவெதிஸட்டச்சொமாசி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து
கொட்டுங்கொ -

Plate XIb.

- [166.] ம்பறுத்து² உழுதகுட்டிஸபுரியன் பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து
குரவசிரி விஷ -
- [167.] குமரஸட்டச்சொமாசி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து காஞ்சை
கொடிச்சதுவெட்டி
- [168.] பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து குமாண்டர் தியம்பகச்சடங்கவி பங் -
கொன்று -
- [169.] ம் ||— இக்கொத்திரத்திச்சுத்திரத்து வெல்வட்டி சுழிசித்தச்சதுவெட்டி பங்கொன்றும்||—
இக்கொ -
- [170.] த்திரத்தி[ச்சுத்திரத்திவலூர் குமாரணடைத்திருவெதி பங்கொன்றும் ||— இக்கொத்தி -
ரத்து சந்த[தா] -
- [171.] கசூத்திரத்து ஏகம்பூர் நாராயணச்சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்தி -
ரத்து ஆரண -
- [172.] ப்பறுத்து தொணமச்சடங்கவி பங்கொன்றும் ||— இக்கொத்திரத்து லாரஜாஜசூத்திர -
த்து பரூந்தார்
- [173.] லெவகுமாரகாமவித்தன் பங்கொன்றும் ||— இக்கொத்திரத்து காளர்ச்சசூத்திரத்து பெ -
ருவலி கொ -

¹ A plate must be missing between Xb and XIa.

Read கொட்டுங்கொம்புறத்து.



Plate XIIa.

- [174.] வடிச்சதுவெஃதிலடடன் பங்கொன்றும் ||— இக்கொத்திரத்து வுராவசனஞ்சுத்திரத்து பவ-
க்ருமி திண்டமா-
[175.] தச்சதுவெஃத்சொமாசி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்திவ்வூர் சாமிகு-
ட்டிச்சதுவெஃதி பங்-
[176.] கொன்றும் ||— இக்கொத்திரத்து விரணுகெயிருத்திரத்து பெரும்பாண்டுர் நாராயணம-
ட்டன் பங்-
[177.] கொன்றும் [||—] ஸாவாகமொதுத்து ஆவத்தம்பகுத்திரத்து வெல்பறுத்து தூர்க்கமச்-
சதுவெஃ-
[178.] தி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்திவ்வூர் கந்தகுமாரச்சதுவெஃதி பங்-
கொன்-
[179.] றும் ||— கூழ்மொதுத்து ஆவத்தம்பகுத்திரத்து ஒகிமூக்கில் லாயவச்சதுவெஃதி பங்-
கொன்றும் ||—
[180.] வவிஷமொதுத்து ஆவத்தம்பகுத்திரத்து குரவகிரி அத்திகுமாரச்சதுவெஃதிலடடன் பங்-
கொன்-
[181.] றும் ||— இக்கொத்திரத்திச்சுத்திரத்து வீரவள்ளி அச்சட்டித்திருவெகி பங்கொன்றும்
||— இக்கொத்திர -

Plate XIIb.

- [182.] த்திச்சுத்திரத்து [வ]ங்கிப்பறுத்து டிவாகாகுலீவித்தன் பங்கொன்றும் ||— இக்கொத்தி-
ரத்திச்சுத்திரத் -
- [183.] து எட்டுக்கூர் கணவுமுத்ததிருவெதி பங்கொன்றும் ||— ஸாவணீமொகூத்து சந்தொ-
கருத்திர -
- [184.] த்து பாடகத்து நாராயணவட்டன் பங்கொன்றும் || இக்கொத்திரத்திச்சுத்திரத்திவ்வூர்
சொல்குட்டிச் -
- [185.] சதுவெட்டி பங்கொன்றும் ||— வாராஸாமொகூத்து ஆவத்தம்பருத்திரத்து கல்லக்கூர்ப்
பாப்ப -
- [186.] டிச்சதுவெட்டி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து ஒங்கனூர் அக்குமாரச்-
சதுவெட்டி பங் -
- [187.] கொன்றும் ||— இக்கொத்திரத்து பூராவசனகுத்திரத்து வங்கிப்பறுத்து அச்செந்தத்திரு-
வெதி பங்கொ -
- [188.] ன்றும் ||— வாராஸாமொகூத்து ஆவத்தம்பருத்திரத்து பூனியத்து செட்டஸூ-ன் பங்-
கொன்றும் ||— கபி -
- [189.] மொகூத்து ஆவத்தம்பருத்திரத்து பறாந்தூர் லெஹாரச்சதுவெட்டிவட்டன் பங்கொன்-
றும் ||— இக் -

Plate XIIIa.

- [190.] கொத்திரத்து ப்ராவசனசூத்திரத்து பெரும்பூதூர் குமாரத்தத்ததிருவெதி பங்கொன்றும்
||— ய-ஞ்சிரா-
[191.] யனமொதுத்து ஆவத்தம்பசூத்திரத்து உறுப்பிடீர்ச்சன்னயத்திருவெதி பங்கொன்-
றும் ||—
[192.] பெளருக^{சு}மொதுத்து ப்ராவசனசூத்திரத்து கொட்டி சுழிசூ^{டி}-ச்சதுவெ^{டி}-^{டி} பங்-
கொன்றும் ||— மொன-
[193.] கமொதுத்து ஆவத்தம்பசூத்திரத்து காரம்பிச்செட்டு நந்திகுட்டித்திருவெதி பங்கொன்-
[194.] றும் ||— காரஸு^{டி}வமொதுத்து ஆவத்தம்பசூத்திரத்து காஞ்சை கந்தபூகி^{டி}ஸபுரியன்
பங்கொ-
[195.] ன்றும் || ஸா^{டி}குகொத்திரத்து ப்ராவசனசூத்திரத்து இருங்கண்டி குரோஸூ^{டி}-ச்சட-
ங்கவி பங்-
[196.] கொன்றும் ||— ஹா^{டி}கமொதுத்து ஆவத்தம்பசூத்திரத்து காக்கைமிராத்து யஜீஸூ^{டி}-ச்-
சதுவெ^{டி}-^{டி}-
[197.] ஹட்டன் பங்கெ[ர]ன்றும் ||— திருவடிகளுக்குப்பங்கு அயிந்து ஹ[ர*]மெவர்க்குப்பங்-
கிரண்டும்

Plate XIIIb.

- [198.] ஸாரதம் [வ*]ரசிப்பாஸுக்குப்பங்கொன்றும் ||— தட்டழிகொட்டிகளுக்குப்பங்கொன்றும்
||— ஸ்யுலூர்
[199.] மூவர்க்கும் பங்கு மூன்றும் ||— அம்பலத்தண்ணீரட்டுவார்க்கும் தீயெரிப்பாஸுக்குமாகப்-
[200.] பங்கொன்றும் ||— மிழலைநாட்டுப்புவியூர் ஐவிவைவாநலஹீ வசுத்யுதம்பலட்டன் பங்கொன்-

- [201.] தும் ||— வைஷ்ணுக்குப்பங்கிரண்டும் ||— வாயு-குமொதூத்து ஆவத்தம்ப குத்திரத்து காரம்பி -
[202.] ச்செட்டு கந்தாடை வாலு-பெவச்சதுலு[-*] உலட்டகழித்தவலு-குதுவாசவெசி¹ பங்கொ-
[203.] ன்றும் ||— வதுமொதூத்து ஆவத்தம்ப² குத்திரத்து நுத்திலாப்பறுத்து மண்டையச்சது-
[204.] லு-பெச்சொமாசி பங்கொன்றும் ||— இக்கொத்திரத்திச்சுத்திரத்து வங்கிப்பறுத்து வவ[ர-]-
[205.] டுச்சதுலு-பி ப[ங்]கொன்றும் ||— ³கூற்றன்வாயினின்றும் நீயீயந்தவாறுண்ணப்பணி-

Plate XIVa.

- [206.] த்தெம்⁴ ||— ஹாரஜாமொதூத்து பூவச்சன்⁵ குத்திரத்து இராயூர் நாராயண[உ]து-
லட்ட-
[207.] ன் பங்கொன்றும் ||— இக்கொத்திரத்து ஆவத்தம்பகுத்திரத்து காரச்சிறை சன்னயச்சது-
[208.] லு[-*] உலட்டகழித்தவலு-குதுவாசவெசி¹ பங்கொன்றும் ||— ஹாரஜாமொதூத்து விரணுகெபிலு-குத்து கொம்மாரை
லூரிகுது-
[209.] லட்டன் பங்கொன்றும் || காலு-பெவச்சதுலு-பி பங்கொன்றும் || காலு-பெவச்சதுலு-பி பங்கொன்றும் ||
[210.] தச்சடங்கவி பங்கொன்றும் || மலு-பெவச்சதுலு-பி பங்கொன்றும் || மலு-பெவச்சதுலு-பி பங்கொன்றும் ||
[211.] நக்கல[ர]ணச்சதுலு-பி பங்கொன்றும் || பாதர[ணி]மொதூத்து பூவச்சன்⁵ கு -
[212.] த்திரத்து தலைச்சங்காட்டுக்கலையஞ்சொமன் பங்கொன்றும் || ஹாரஜாமொ -
[213.] தூத்து பூவச்சன்⁵ குத்திரத்துப்பய்யூர்ப்படுவழான் லவாகாஞ்சாமி பங்கொன்றும்
[214.] யெலூர் வங்கு மு[ன்*]றும் பெரும்புள்ளை விரகத்தன் ஒன்றும் (!) இவ்வூர் [உ]லு⁶ வந்தி
ஒன்றும்
[215.] பாடகத்து குணதரனும் [அ]கழிமங்கலத்துத்திருப்பி[டலு]ரச்சா[மி]யுமாக ஒன்றும் பெ-
ற்றூர் [||—*]

Plate XIVb.

- [216.] அருவாநாட்டு அருவாகூர் [உ]லு⁶ வைவாநஸன் சங்காநாராயணலட்டன் பங்கொன்றும் ||
[வை]-
[217.] டுப்பங்கொன்⁷ நயக்காட்டுக்கொயிலான் பரபெலூரன் பெற்றூன் [||] அருவாநாட்டுத்
தாம-
[218.] நல்லூர் [உ]லு⁶ வைவாநஸன் நாராயணலட்டன் பங்கொன்றும் ||— லாவணி[-*] மொதூ-
த்து சிறுபழலுது-பெவதி காட-
[219.] ம்பாலைய[கு]ப்பெருமக்கள் பணித்துக்குடுத்த பங்கொன்றும் || வதுமொதூத்து பூவச்சன்-
லு-குத்து கு-
[220.] க்கனூர் [உ]லு⁶ வைவாநஸன் பங்கொன்றும் ||— வாய்த்தலைக்குமுவன்⁸ றிக்குமாக பங்-
கு மூன்றும் ||—
[221.] ஆத்திரய மொதூ[த*]து கழிவெய்யு-லுத்திரத்துப்புத்தூர்ச் சொமாசிகாரி பங்கிரண்டும்
[222.] இக்கொத்திரத்திச்சு[த*]த்திர[த*]த்து இவ்வூர் சொமாசிக[த*]த்தன் பங்கிரண்டும் ||—

TRANSLATION.

(Verse 1.) (Once) again, for the good of the world was born Hiranyavarman of stirring prowess| who made (his) enemies settle in forests and was the asylum of those who eagerly desired protection.

(V. 2.) From him was born the wise (and) prosperous king called Nandivarman who was the home of prowess (and) conqueror of the hoards of (his) enemies, whose victorious

¹ Read லவ-பெதுவாசபெயி.

² ம்ப is written below the line.

³ From the middle of this line beginning with கூற்றன்வாய் the writing is in a different hand.

⁴ Read °த்தொம். The exact sense conveyed by this sentence is not clear. Literally translated it means “we ordered that water may be utilised in the manner in which it is given from the main sluice.” In ll. 29 ff. it is stated that the donees had to irrigate their fields from a head of water constructed somewhere outside the main sluice. Perhaps the distribution of water was intended to be further specified by the phrase inserted here.

⁵ Read பூவவக.

⁶ The subscript Grantha *ya* in ஹிரண, is added to the Tamil *na* which is a mistake for *na*.

⁷ Read பங்கிரண்டும்.

elephants reached almost the shores of the four oceans, whose fame extended to the (four) quarters and who was praised in battle for (*his knowledge in*) the use of all weapons.

(V. 3.) The only (*one*) of name *rāja* that did not bow to him was the dead-rayed (*moon*) and the (*only*) country in this world, that did not pay him tribute was (*that*) where no men exist (*i.e. the heaven where the undying gods live*). And while this (*king*), comparable to Indra was ruling the earth, there was (*nothing*) unapproachable by the people (*except, perhaps,*) the way leading to hell.¹

(V. 4.) ²He is the lord of the circle of good people as Hari (is the possessor of the powerful weapon *chakra*); him the wise cling to as (*gods*) to Śakra (*i.e. Indra*); by him the earth³ has become coupled with a husband; to whom faultless good deeds are most welcome; at whom the sole hero on the battle-field⁴ the enemy-kings take fright; of whom the fame fills the ten quarters; and in whom Śrī (*i.e. Lakshmi*) dwells permanently abandoning (*her*) vice of fickleness.

(V. 5.) While this (*king*) was ruling the earth, anxiety (*or great rush*) (*was seen*) only in the wind; tendency towards inconstancy (*or existence of the creeper chapalā*), in the forest; decay of the learned (*or the waning of the moon*), in the dark-fortnight; increase of serpents (*or abundance of clouds*) at the end of summer; merciless attack (*or the grasping of swords*), in soldiers; dishonourable living (*or the riding on aerial cars*), in the pictures of gods; and the enemies of good Brāhmanas (*or able snake-charmers*), in dissolute persons (*or serpents*).⁵

(V. 6.) He wore on (*his*) breast, as (*if it were*) the lord of serpents, the bed of A chyuta (*dwelling*) near his heart, a necklace which he had snatched away from the Gaṅga (*king and in which was*) the gem called Ugrôdaya (*like the*) Kaustubha.

(V. 7.) To his lot (*also*) fell an excellent elephant named Paṭṭavardhana which (*in appearance*) was like the (*manifest*) arrogance of its master, like victory in body, like a high mountain moving about, (*and*) from whose temples the ornament (*of red paint*) was wiped away by the excess of flowing rut sipped by the swarm of bees whirling about restlessly.⁶

(V. 8.) Wise men (*and gods*) praise him as Hari (*himself*); because indeed he offers protection to (*all*) living beings (*as Hari preserves within his own self the rudiments of life*);

¹ There is a pun intended here in the words *rāja* (which means both 'king' and 'moon') and *amartya*. In the second half of the verse the poet wants to say that the people were not allowed to go to hell (*i.e. to commit sin*) but were free to achieve every other object of life.

² A rhetorical effect is aimed at by the use in their order of the seven cases of the pronoun *yat* which refers to the king.

³ The two well-known consorts of Viṣṇu are the goddesses Lakshmi and the Earth.

⁴ The actual words used for 'sole hero' are *eka-dhīra*. It is not impossible that Ēkadhīra was a surname of Nandivarman III. From the Kāsākuṭi plates we learn that Ēkadhīra was a surname of Nandivarman Pallavamalla or of his minister Udayachandra. Ēkadhīramāṅgalam, the new name given to Koḍukolli in these plates, corresponds to Ēkadhīra-chaturvêdimāṅgalam, a village somewhere near Tirunāmanallūr in the South Arcot district (*Ep. Ind.*, Vol. VII., p. 133).

⁵ The purport of the verse is that *anxiety, inconstancy, decay of learning, etc.*, were not found in his kingdom. This is expressed by the poet when he says, with pun, that they *were existing* elsewhere but not in his kingdom.

⁶ The Śaiva saint Sundaramūrti-Nāyaṇār in his *Tiruppaḍīyam* on Vaḍamullaivāyil refers to a rutting elephant which the god of that place is said to have controlled by binding it with a twig and thereby conferring immeasurable joy on the Tonḍaimān, *i.e.*, the Pallava king. It is not impossible that in the verb *abhaya* which also means 'worshipped', we may have to understand a parallel if not the identical incident mentioned in the sacred hymn. The age of Sundaramūrti-Nāyaṇār could not have been long distant from that of Vijaya-Nandivikramavarman III.

SOUTH-INDIAN INSCRIPTIONS.

loves truth (*as Hari loves his consort Satyā*); is victorious (*Jishnu*); firm (*Achyuta*); glorious (*as Hari is united with Śrī i.e. Lakshmi*) and is, among men (*possessed*) of a lovely body (*as Hari is an embodiment of Death to the demon Naraka*).

(V. 9.) The pious man whose name was Dayāmukha having informed this (*king*) according to rule, got that village which received the surname Dayāmukhamāṅgala, granted to three hundred and eight learned Brāhmanas who had studied the three Vēdas and the Smritis.

(V. 10.) That same respectable wise man named Kumāra who (*has stood*) the test of honesty (*upadhā*) who is pure in (*enjoying*) religious merit (*dharma*), wealth (*artha*) and desires (*kāma*), who is the réceptacle of upright conduct, prideless and devoted solely to the service of (*his*) master, whose wealth is shared by (*all*) good men, who seeks refuge in virtue, is free to (*all his*) relations and is clever in discharging the duties of a treasurer, was the *ājñapti*¹ of this (*grant*).

(V. 11.) He that grants land even though it be (*in extent*) as big as the hoof of a cow and he that robs (*it*) without caring for the disastrous end, shall both of them dwell, indeed, till the moon and the stars last, (*the first, however,*) in the home of the gods and (*the second*) in dreadful hell.

(V. 12.) The king says—I have sought shelter in religious merit. (*Every*) head-jewel among kings who has taken the vow to maintain sovereignty on the surface of the earth, shall protect this deed (*of mine*) without disturbing (*its*) scheme. May his pair of feet dwell on this (*my*) head, which never knew of bowing down to others excepting to the pair of the worshipful feet of Mukunda (*Vishnu*).

(V. 13.) May the sacred cows whose every limb is purifying (*and*) whose purity is indeed demonstrated (*materially*), as it were, in the form of the (white) milk which they yield, grant your desires! And may the revered gods on earth (*viz.*, Brāhmanas), whose weapons are (*their*) words² and who by the offerings (*which they make*) during sacrifices please even the nectar-fed (*gods*) who dwell in heaven, protect you!

(V. 14.) This eulogy (*prāsasti*) was drawn up by Paramēśvara surnamed Uttarakāranika son of Param-Ōttarakāranika, the self-chosen lord of Poetry.

(Ll. 26 to 38) In the fifty-eighth year (*of the reign*) of king Vijaya-Nandivikramavarman:—The inhabitants of Tenkarai Naraiyūr-nādu in Śōra-nādu witnessing,—the forest and (*other*) waste lands lying to the west of Tandattōṭṭam situated in their district, ... None shall be permitted to make or cut channels (*kurāṅgu*). A head of water (*uvanni*) shall be constructed above the main sluice (*kūrṛanvāy*) only, and water taken (*from it*) for irrigation. No (*tax*) of any kind such as (*duty on*) oil-presses and looms, *ulaviyakkūli*³, the fee (*in money*) on marriages, *ūreṭtu*, fee on potters, *tattukkāyam*⁴, duty⁵ on toddy-drawers and shepherds, (*fee on*)

¹ For the correct interpretation of the word *ājñapti* see *Ep. Ind.*, Vol. VII., p. 183 f.

² This complimentary attribute to the Brāhmanas also occurs in Bhavabhūti's *Uttararāmcharita*, in the passage सद्धं द्येतद्वाचि वीर्यं द्विजानाम्, etc. The sense conveyed, however, may not be ironical as it is in the passage quoted.

³ This term occurs in the Kāsākudi plates of Nandivarman as *ulliyakkūli* (above, p. 352, text-line 122) and is translated 'the hire of the well-diggers'.

⁴ This may correspond to *tattār-pāṭṭam* of the large Leyden plates and be translated 'fee on goldsmiths'.

⁵ *Patchi* is a term not found in dictionaries. This obsolete word seems to denote a duty or tax. *Idaiippatchi* occurs as *Idaiippāṭṭam* in the large Leyden plates.

stalls,¹ brokerage-fee, *tirumugakkānam*², *uppukkōchcheygai*³, good cow, good bull, *vattināri* (fee on *baskets* of grain brought to the market), areca-nuts (*exposed for sale*) in shops, *pudānāri*⁴ and others which the king could take and enjoy, shall be paid (*to the king*). The Brāhmana donees of this village alone shall enjoy (*the income specified above*). *Damanagam* may be planted; mansions and large edifices may be built of burnt bricks; reservoirs and wells may be sunk; cocoanut trees may be planted in groves; (and) large oil-presses may be used. The cocoanut and palmyra trees (*grown*) within the boundaries of this village shall not be climbed by the toddy-drawers (*iravar*). (*The names of*) the good Brāhmanas of Nalgar that received the *brahmadēya* with all immunities including the above (*were*):—

LIST OF DONEES.

Number.	Gōtra.	Sūtra.	Residence or house-name.	Name of donee.	Number of shares.
1	Kāśyapa ..	Āpastamba ..	Karañjai ..	Vattavan Kumārakōva-Chaturvēdi- Sōmayājin.	1
2	Do. ..	Do. ..	Do. ..	Vattavan Nārāyaṇa-Rudra-Chaturvēdi- Sōmayājin.	1
3	Do. ..	Do. ..	Do. ..	Vattavan Viṣṇudāsa-Chaturvēdin ..	1
4	Do. ..	Do. ..	Kuṇḍūr ..	Channaya-Chaturvēdin ..	1
5	Do. ..	Do. ..	Do. ..	Ākkocheha-Chaturvēdin ..	1
6	Do. ..	Do. ..	Do. ..	Nārāyaṇa-Vasantayājin ..	1
7	Do. ..	Do. ..	Do. ..	Kumārāḍi-Shaḍaṅgavid ..	1
8	Do. ..	Do. ..	Do. ..	Veṇṇaya-Shaḍaṅgavid ..	1
9	Do. ..	Do. ..	Do. ..	Tattakutti-Shaḍaṅgavid ..	1
10	Do. ..	Do. ..	Do. ..	Tattakutti-Bhaṭṭa ..	1
11	Do. ..	Do. ..	Do. ⁵ ..	Uruttirakanda (Rudraskanda)-Chatur- vēdin.	1
12	Do. ..	Do. ..	Attambaru ..	Dāmana-Chaturvēdin ..	1
13	Do. ..	Do. ..	Karipparu ..	Nārāyaṇa-Chaturvēdin ..	1
14	Do. ..	Do. ..	Vaṅgipparu ..	Dōnamā-Trivēdin ..	1
15	Do. ..	Do. ..	Uviyūr ..	Viñjakumāra-Shaḍaṅgavid ..	1
16	Do. ..	Do. ..	Amuttanūr ..	Kōvaḍi-Chaturvēdin ..	1
17	Do. ..	Do. ..	Uruppittūr ..	Kondama-Kramavid ..	1
18	Do. ..	Do. ..	Kārambiich- chēdu.	Kumārāḍi-Trivēdin ..	1
19	Do. ..	Do. ..	Cheruppalli ..	Nārāyaṇa-Shaḍaṅgavid ..	1
20	Do. ..	Āsvalāyana ..	Pariyalūr ..	Sūryadatta-Bhaṭṭa ..	2
21	Do. ..	Chhandōga ..	Pādagam ..	Mātirupūdi (Mātribhūti)-Shaḍaṅgavit- Sōmayājin.	1
22	Do. ..	Vāsēni ..	Nuguñjōdu ..	Kuṇḍasarma ..	4
23	Do. ..	Paviriya ..	Nimbey ..	Vaḍugaśarma-Trivēdin ..	1
24	Do. ..	Chhandōga ..	Korañji ..	Kandakumāra (Skandakumāra)- Chaturvēdin.	1
25	Gautama ..	Hiranyakēśi ..	Pārkuḷam ..	Nāgakumāra-Chaturvēdi-Bhaṭṭa-Sōma- yājin.	2
26	Do. ..	Do. ..	Kāynirkūḷam ..	Kumārakanna (Kumārakrishna)- Chaturvēdin.	1
27	Do. ..	Prāvachana ..	Kurukōṭṭi ..	Kandakumāra-Kramavid ..	1
28	Do. ..	Do. ..	Do. ..	Uruttira-Chaturvēdin ..	1
29	Do. ..	Āpastamba ..	Nellūr ..	Channaya-Trivēdi-Bhaṭṭa ..	1
30	Do. ..	Do. ..	Parāndūr ..	Achchuvana-Chaturvēdin ..	1

¹ Also occurs in the Kūram plates (above, Vol. I., p. 151, text-line 77).

² This term which is perhaps the more correct form of *tirumukkānam* must denote a fee levied for remunerating the man who brings orders (*tirumugam*) from the king.

³ This word may be divided into *uppu kō* and *seygai* which perhaps means the royalty paid for manufacturing salt.

⁴ The Vēlūrpālaiyam plates give the form *pudāri* while, according to the printed text of the large Leyden plates, the term occurs as *pitā-nāri*. The meaning is not clear.

⁵ The name Kuṇḍūr is repeated in the original, although this same was the residence of the seven donees mentioned immediately before.

Number.	Ġlira.	Sātra.	Residence or house-namē.	Name of donee.	Number of shares.
31	Gautama	Āpastamba	Angārai	Kumārakūla-Chaturvēdin	1
32	Do.	Do.	Do.	Kannakumāra-Chaturvēdin	1
33	Do.	Do.	Kārambich- chēdu.	Kanadāya-Shaḍaṅgavid	1
34	Do.	Do.	Irāyūr	Attuvachcha-Chaturvēdin	1
35	Do.	Do.	Vaṅgipparū	Dāmōdara-Chaturvēdin	1
36	Do.	Do.	Ākki	Tattasarma-Shaḍaṅgavid	1
37	Ātrēya	Do.	Vaṅgipparū	Tukkasarma-Trivēdin	1
38	Do.	Do.	Do.	Harisvāmi-Chaturvēdin	1
39	Do.	Do.	Dvēdaikōma- puram.	Manikkutta-Chaturvēdin	1
40	Do.	Do.	Do.	Nārāyaṇa-Uruda (Rudra)-Chaturvēdin	1
41	Do.	Do.	Muḍiparū	Dāmōdara-Chaturvēdi-Bhaṭṭa	1
42	Do.	Do.	Parāndūr	Kumārasetta (Kumārājyēsbha)- Chaturvēdin.	1
43	Do.	Do.	Vaṅgipparū	Kandama-Chaturvēdin	1
44	Do.	Do.	Muḍiparū	Nārāyaṇa-Chaturvēdin	1
45	Do.	Do.	Karañjai	Dēvasarma-Shaḍaṅgavid	1
46	Do.	Do.	Uhali	Vinnaya-Chaturvēdi-Bhaṭṭa	1
47	Do.	Do.	Vaṅgipparū	Dāmōdara-Trivēdin	1
48	Do.	Do.	Uhali	Nārāyaṇa-Chaturvēdi-Bhaṭṭa	1
49	?	?	?	[Bha*]yaskanda-Shaḍaṅgavid	1
50	Ātrēya	Āpastamba	Uhali	Svāmīśarma-Shaḍaṅgavid	1
51	Do.	Do.	Do.	Vishṇudatta-Bhaṭṭa	1
52	Do.	Do.	Pādagam	Svāmīdēva-Shaḍaṅgavid	1
53	Do.	Hiranyakēśi	Kalattūr	Sukumāra-Chaturvēdin	1
54	Do.	Āpastamba	Kākkaimirā	Bhavādāsa-Dasapuriya	1
55	Āgnivēśya	Do.	Viripparū	Viñjakumāra-Chaturvēdin	1
56	Do.	Prāvachana	Irāyūr	Kundīśāmi-Trivēdin	1
57	Bhāradvāja	Chhandōga	Vēnnainallūr	Agnikōṇḍa-Shaḍaṅgavid	1
58	Do.	Do.	Pattāṅgi	Kūlamandai-Shaḍaṅgavid	1
59	Do.	Do.	Do.	Attāri-Shaḍaṅgavid	1
60	Do.	Do.	Pādagam	Rudranandi-Bhaṭṭa-Sōmayājīn	2
61	Do.	Āpastamba	Popparū	Vishṇu-Chaturvēdin	1
62	Do.	Do.	Kuṇḍūr	Kandakumāra-Chaturvēdi-Bhaṭṭa	1
63	Do.	Do.	Kārambich- chēdu.	Akkorā-Chaturvēdi-Bhaṭṭa	1
64	Do.	Do.	Uviyūr	Nārāyaṇa-Chaturvēdin	1
65	Do.	Do.	Karañjai	Bhavaskanda-Shaḍaṅgavid	1
66	Do.	Do.	Parāndūr	Yajñamādhava-Chaturvēdin	1
67	Do.	Do.	Uviyūr	Urudakumāra-Chaturvēdin	1
68	Do.	Do.	Chāndūr	Annamāñji-Chaturvēdin	1
69	Do.	Do.	Piṇukkipparū	Vishṇudāsa-Chaturvēdin	1
70	Do.	Do.	Kuravaśiri	Bhavamādhava-Chaturvēdi-Sōmayājīn	1
71	Do.	Do.	Kumūrūr	Tēvadi-Chaturvēdin	1
72	Do.	Do.	Tanukkil	Akkūla-Chaturvēdi-Bhaṭṭa	1
73	Do.	Do.	Popparū	Mandaya-Chaturvēdi-Sōmayājīn	1
74	Do.	Do.	Kāttukkuri	Kūlasarma-Chaturvēdin	1
75	Do.	Do.	Uviyūr	Vishṇukumāra-Chaturvēdi-Bhaṭṭa	1
76	Do.	Do.	Tanukkil	Vishṇukumāra-Trivēdin	1
77	Do.	Do.	Kāttukkuri	Brahmadatta-Trivēdin	1
78	Do.	Do.	Ponnambārū	Nārāyaṇa-Chaturvēdin	1
79	Do.	Do.	Do.	Dōṇaya-Trivēdin	1
80	Do.	Do.	Kārambich- chēdu.	Urudakumāra-Trivēdin	1
81	Do.	Do.	Magaśirai	Tōnamandai-Chaturvēdin	1
82	Do.	Do.	Karañjai	Vridhama-Chaturvēdin	1
83	Do.	Do.	Kuravaśiri	Viprakanda (Vishṇuskanda)-Chatur- vēdin.	1
84	Do.	Do.	Vaṅgipparū	Kandakumāra-Chaturvēdin	1
85	Do.	Do.	Kārachchirai	Channaya-Trivēdi-Sōmayājīn	1
86	Do.	Do.	Kurōvi	Vennaya-Chaturvēdin	1
87	Do.	Do.	Kumūrūr	Kāmaya-Chaturvēdin	1
88	Do.	Do.	Uttukkūr	Nāgavishṇu-Kramavid	1
89	Do.	Do.	Magaśirai	Nārāyaṇa-Chaturvēdin	1
90	Do.	Do.	Kārambich- chēdu	-Chaturvēdin	1

Number.	Gotra.	Sūtra.	Residence or house-name.	Name of donee.	Number of shares.
91	Bhāradvāja ..	Prāvachana ..	Manarkāl ..	Sarvakratuyāji-Tattānkumaran ..	3
92	Do. ..	Do. ..	Do. ..	Tattāñjattan ..	2
93	Do. ..	Do. ..	Kārambich- chēḍu.	Appūdi-Chaturvēdin ..	1
94	Do. ..	Do. ..	Irāyūr ..	Nārāyana-Bhaṭṭa ..	1
95	Do. ..	Do. ..	Do. ..	Śottai-Mādhava-Bhaṭṭa ..	1
96	Do. ..	Do. ..	Śēttalūr ..	Attāri-Trivēdin ..	1
97	Do. ..	Paviriya ..	Anuppūr ..	Bhavarudra-Chaturvēdin ..	1
98	Do. ..	Bhāradvāja ..	Mirāṅgaḷūr ..	Nārāyana-Bhaṭṭa ..	1
99	Do. ..	Do. ..	Kāñjikkuri ..	Irāttamā-Trivēdin ..	1
100	Do. ..	Kālarachcha (or Kālarcha)	Mandiram ..	Bhavadāya-Trivēdin ..	1
101	Vatsa ..	Āpastamba ..	Nambūr ..	Vennasarma-Chaturvēdi-Bhaṭṭa ..	1
102	Do. ..	Do. ..	Kulaputti ..	Vennaya-Chaturvēdin ..	1
103	Do. ..	Do. ..	Nambūr ..	Bhavasvāmi-Chaturvēdin ..	1
104	Do. ..	Do. ..	Kulaputti ..	Attāya-Chaturvēdin ..	1
105	Do. ..	Do. ..	Nambūr ..	Yājña-Mādh[va]-Chaturvēdi-Bhaṭṭa ..	1
106	Do. ..	Do. ..	?	?	?
107	?	?	Cheruppalī ..	Dōṇama-Kramavid and his son Ku- māraḍi-Kramavid.	1
108	Vatsa ..	Āpastamba ..	Kārambich- chēḍu.	Dēvabhūti-Chaturvēdin ..	1
109	Do. ..	Do. ..	Aiyakki ..	Attōṇa-Shaḍaṅgavit-Sōmayājin ..	12
110	Do. ..	Do. ..	Mudumbe ..	Channakumāra-Chaturvēdi-Bhaṭṭa ..	1
111	Do. ..	Do. ..	Karañjai ..	Vennaya-Chaturvēdin ..	1
112	Do. ..	Chhandōga ..	Mudumbe ..	Akkanda-Chaturvēdin ..	1
113	Do. ..	Do. ..	Pipparai ..	Do. ..	1
114	Do. ..	Do. ..	Mudumbe ..	Kūlasarma-Kramavid ..	1
115	Do. ..	Prāvachana ..	Kundūr ..	Dāmōdara-Chaturvēdin ..	1
116	Do. ..	Do. ..	Vellaiyūr ..	Vishṇubhūti-Chaturvēdin ..	1
117	Mudgala ..	Āpastamba ..	Irakkandorū ..	Kadamba-Bhaṭṭa ..	1
118	Do. ..	Do. ..	Urappittūr ..	Bhavaskanda-Chaturvēdin ..	1
119	Do. ..	Do. ..	Irakkandorū ..	Yājñaya-Chaturvēdin ..	1
120	Do. ..	Do. ..	Do. ..	Kūlasarma-Trivēdin ..	1
121	Do. ..	Do. ..	Do. ..	Bhavasvāmi-Trivēdin ..	1
122	Do. ..	Do. ..	Parāndūr ..	Erama-Trivēdin ..	1
123	Do. ..	Prāvachana ..	Ayyakki ..	Śēttaya-Chaturvēdin ..	1
124	Śunaka ..	Āpastamba ..	Maniyūr ..	Pōsan-Pavvi-Kramavid ..	1
125	Rathītara ..	Do. ..	Ōrikonrai ..	Kumārappūdi (Kumārabhūti)-Chatur- vēdin.	1
126	Do. ..	Do. ..	Kuravaṣiri ..	Channakumāra-Chaturvēdin ..	1
127	Do. ..	Do. ..	Do. ..	Attikutti-Chaturvēdin ..	1
128	Do. ..	Paviriya ..	Mērrāmana- maṅgalam.	Uttarakāraṇika alias Ayyan Paramēs- vara.	2
129	Garga ..	Āpastamba ..	Kārambich- chēḍu.	Mādhava-Trivēdin ..	1
130	Do. ..	Do. ..	Kuñjappayal ..	Harisvāmi-Chaturvēdin ..	1
131	Do. ..	Do. ..	Do. ..	Kandāṇa-Chaturvēdin ..	1
132	Do. ..	Do. ..	Marralūr ..	Channaya-Chaturvēdin ..	1
133	Do. ..	Do. ..	Kuñjappevil ..	Bhavasarma-Chaturvēdi-Bhaṭṭa ..	1
134	Do. ..	Paviriya ..	Vaṅgipparū ..	Dāmōdara-Bhaṭṭa ..	1
135	Vādhūla ..	Āpastamba ..	Kārambich- chēḍu.	Kandāḍai Vāsudēva-Chaturvēdin ..	1
136	Do. ..	Do. ..	Karañjai ..	Maṇḍaiya-Chaturvēdin ..	1
137	Do. ..	Do. ..	Kārambich- chēḍu.	Kandāḍai Vāsudēva-Chaturvēdi- Bhaṭṭa-Agnichitta-Sarvakratuyājin	3
138	Do. ..	Do. ..	Do. ..	Suyājña-Kēsava-Chaturvēdi-Bhaṭṭa ..	1
139	Do. ..	Do. ..	Do. ..	Nārāyana-Chaturvēdin ..	1
140	Do. ..	Do. ..	Kundūr ..	Channaya-Trivēdin ..	1
141	Lōhita ..	Prāvachana ..	Kārambich- chēḍu.	Agnisarma-Chaturvēdin ..	1
142	Do. ..	Do. ..	Do. ..	Tindakumāra-Chaturvēdin ..	1
143	Do. ..	Do. ..	Do. ..	Dāmōdara-[Chaturvēdin] ..	?
144	?	?	Śrīmalai ..	Agnirudra-Chaturvēdi-Bhaṭṭa ..	1
145	Lōhita ..	Prāvachana ..	Vaṅgipparū ..	Śēṇḍakumāra-Shaḍaṅgavid ..	1
146	Bhārgava ..	Do. ..	Manarkāl ..	Āytāṅgi Śankaran Śēṇḍan ..	1
147	Kauśika ..	Āpastamba ..	Irāttakkuri ..	Kēsava-Chaturvēdin ..	1

Number.	Gōtra.	Sūtra.	Residence or house-name.	Name of donee.	Number of shares.
148	Kausika ..	Āpastamba ..	Vēlvatti ..	Nākonḍa-Chaturvēdi-Sōmayājin ..	1
149	Do. ..	Do. ..	Karañjai ..	Jayantarudra-Chaturvēdin ..	1
150	Do. ..	Do. ..	Parāndūr ..	Rudrasarma-Dasapuriya ..	1
151	Do. ..	Do. ..	Śēttalūr ..	Sayajña-Bhavasēna-Trivēdi-Bhaṭṭa-Sōmayājin.	1
152	Do. ..	Do. ..	Koṭṭaṅgōmbura ..	Urudakuṭṭi-Dasapuriya ..	1
153	Do. ..	Do. ..	Kuravaṣiri ..	Vishṇukumāra-Bhaṭṭa-Sōmayājin ..	1
154	Do. ..	Do. ..	Karañjai ..	Koradi-Chaturvēdin ..	1
155	Do. ..	Do. ..	Kumāndūr ..	Iryambaka-Shaḍaṅgavid ..	1
156	Do. ..	Do. ..	Vēlvatti ..	Agnichitta-Chaturvēdin ..	1
157	Do. ..	Do. ..	Do. ..	Kumāramandai-Trivēdin ..	1
158	Do. ..	Chhandōga ..	Ēkam būr ..	Nārāyana-Shaḍaṅgavid ..	1
159	Do. ..	Do. ..	Arasapparu ..	Dōnama-Shaḍaṅgavid ..	1
160	Do. ..	Bhāradvāja ..	Parāndūr ..	Dēvakumāra-Kramavid ..	1
161	Do. ..	Kālarachcha (or Kālarcha).	Peruvali ..	Kōvadi-Chaturvēdi-Bhaṭṭa ..	1
162	Do. ..	Prāvachana ..	Pavakkurī ..	Tindamāda-Chaturvēdi-Sōmayājin ..	1
163	Do. ..	Do. ..	Do. ..	Śāmikuttī-Chaturvēdin ..	1
164	Do. ..	Hiranyakēśi ..	Perumbāndūr ..	Nārāyana-Bhaṭṭa ..	1
165	Śālāvata ..	Āpastamba ..	Vēlparu ..	Tārkkama-Chaturvēdin ..	1
166	Do. ..	Do. ..	Do. ..	Kandakumāra-Chaturvēdin ..	1
167	Kutsa ..	Do. ..	Ōdimūkkil ..	Mādhava-Chaturvēdin ..	1
168	Vasishṭha ..	Do. ..	Kuravaṣiri ..	Attikumāra-Chaturvēdi-Bhaṭṭa ..	1
169	Do. ..	Do. ..	Viravalli ..	Achchatti-Trivēdin ..	1
170	Do. ..	Do. ..	Vaṅgipparu ..	Divākara-Kramavid ..	1
171	Do. ..	Do. ..	Ēttukkūr ..	Kanavurutta (Ganarudra)-Trivēdin ..	1
172	Sāvarni ..	Chhandōga ..	Pādagam ..	Nārāyana-Bhaṭṭa ..	1
173	Do. ..	Do. ..	Do. ..	Sōnikuttī-Chaturvēdin ..	1
174	Parāśara ..	Āpastamba ..	Kallakkūr ..	Pāppadi-Chaturvēdin ..	1
175	Do. ..	Do. ..	Ongalūr ..	Akkumāra-Chaturvēdin ..	1
176	Do. ..	Prāvachana ..	Vaṅgipparu ..	Achchenda-Trivēdin ..	1
177	Vārakhya ..	Āpastamba ..	Pūnyam ..	Śēṭṭasarmā ..	1
178	Kapi ..	Do. ..	Parāndūr ..	Mahēśvara-Chaturvēdi-Bhaṭṭa ..	1
179	Do. ..	Prāvachana ..	Perumbūdūr ..	Kumāradatta-Trivēdin ..	1
180	Dhūmrāyana ..	Āpastamba ..	Uruppittūr ..	Channaya-Trivēdin ..	1
181	Paurukutsa ..	Prāvachana ..	Koṭṭi ..	Agnisarma-Chaturvēdin ..	1
182	Gautama ..	Āpastamba ..	Kārambich-chēḍu.	Nandikuṭṭi-Trivēdin ..	1
183	Kāśyapa ..	Do. ..	Karañjai ..	Kandapūdi (Skandabhūti)-Dasapuriya ..	1
184	Sāmkriti ..	Prāvachana ..	Iruṅgaṇḍi ..	Kumārasarma-Shaḍaṅgavid ..	1
185	Hārīta ..	Āpastamba ..	Kākkaimirā ..	Yajñasarma-Chaturvēdi-Bhaṭṭa ..	1
186	....	....	....	Tiruvadiḡal (i.e. Vishṇu) ..	5
187	....	....	....	Mahādēva (i.e. Śiva) ..	2
188	....	....	....	Reader of the [Mahā]bhārata ..	1
189	....	....	....	Drummers (taṭṭavikōṭṭi) ..	1
..	....	....	....	The three arbitrators together (received) three shares.	See below Nos. 202 to 204.
190	....	....	....	Those who supply water for the hall (ambalam) and kindle fire (in it).	1
191	....	....	Puliyūr in Mīralai-nāḍu.	Rishi-Vaikhānasa-Satyagarbha-Bhaṭṭa.	1
....	....	....	....	The doctor received two shares	See below No. 207.
192	Vādhūla ..	Āpastamba ..	Kārambich-chēḍu.	Kandāḡai-Vāsudēva-Chaturvēdi-Bhaṭṭa-Agnichitta-Sarvakratu-Vājapēyin.	1
193	Vatsa ..	Do. ..	Nāttilāpparu ..	Maṇḍaiya-Chaturvēdi-Sōmayājin ..	1
194	Do. ..	Do. ..	Vaṅgipparu ..	Bhavarudra-Chaturvēdin ..	1
195	Bhāradvāja ..	Prāvachana ..	Irāyūr ..	Nārāyanadatta-Bhaṭṭa ..	1
196	Do. ..	Āpastamba ..	Kāraochchirai ..	Channaya-Chaturvēdin ..	1
197	Māthara ..	Hiranyakēśi ..	Kommārai ..	Svāmidatta-Bhaṭṭa ..	1
198	Kāśyapa ..	Chhandōga ..	Pādagam ..	Kanmāda-Shaḍaṅgavid ..	1
199	Garga ..	Āpastamba ..	Kuñjappevil ..	Nakkadōna-Chaturvēdin ..	1
200	Pādarani ..	Prāvachana ..	Talaichehēṅ-gāḍu.	Kalaiyan Sōman ..	1

No. 99.—TANDANTOTTAM PLATES.

Number.	Gōtra.	Sātra.	Residence or house-name.	Name of donee.	Number of shares.
201	Bhāradvāja..	Prāvachana ..	Payyūr ..	Paḍuvuṛaṇ Divākaraṇ Śāmi .. The three shares of the arbitrators (mentioned above) were thus distributed :—	1 ..
202	....	....	Perumbulle ..	Virakandaṇ	1
203	....	....	Do. ..	Rishabhanandi	1
204	....	....	Pāḍagam ..	Gunadaraṇ and	} 1
205	....	....	Agarimangalam	Tirup[piḍa]vūr Śā[mi].	
206	....	....	Aruvāgūr in	Rishi-Vaikhānasa-Śāṅkaraṇārāyaṇa-Bhaṭṭa.	1
207	....	....	Aruvā-nāḍu.	Paramēśvaraṇ received the two shares set apart for the doctors (mentioned above).	2
208	....	....	Īykkāṭṭukkōyil	Rishi-Vaikhānasa-Nārāyaṇa-Bhaṭṭa ..	1
209	Sāvarni ..	....	Dāmanallūr in	Tuvēdi (Dvivēdi)-Kāḍampālai; under the orders of the assembly (<i>perumakkaḷ</i>).	1
			Aruvā-nāḍu.		
210	Vatsa ..	Prāvachana ..	Śiruparuvūr ..		
211	....	....	Kukkaṇūr ..	Viṭṭasarma-Kramavid	1
212	Ātrēya ..	Āgnivēśya ¹ ..	Pattūr ..	For (<i>the maintenance of</i>) the (<i>head</i>) sluice and the reservoir.	3
213	Do. ..	Do. ..	Do. ..	Śōmāśi-Kāri	2
				Śōmāśi-[Ta*]ttaṇ	2
				Total ..	244

¹ It may be noted that on p. 532 Āgnivēśya appears under gōtra, in column 2.

INDEX.

A.

Abaiyam, *f.*, 283.
Abarāyidaṇ (Āparājita) Vaḷavāyil, *m.*, 303.
abhaya-hasta, *pose of hand in images*, (38n).
Abhimānabhūṣhaṇa, *sur. of Rājāditya*, 437 and add.
Abhimānabhūṣhaṇa-chaturvêdimāṅgalam, *sur. of Śrītaṅgamaṅgalam*, (22), 333 and add., 437n.
Abhimānabhūṣhaṇa-terinda-vêlam, *quarter outside Tañjāvūr*, (12), 437, 448, 452, 456, 458, 478, 480.
Abhimānavallī, *queen of Rājārāja I.*, (7), (31), 174, 176.
Abhishēka-maṇḍapa, 340n.
Abhundi, *vi.*, 373.
Achala, *m.*, 357n.
Āchham, *f.*, 283, 284, 285, 290.
Āchchan Āḍavallāṇ, *m.*, 300.
Āchchan Appāmalai, *m.*, 455.
Āchchan Arumōri, *m.*, 456.
Āchchan Irāman, *m.*, 455.
Āchchan Karandittai, *m.*, 302.
Āchchan Kirttibhūṣhaṇan, *m.*, 298.
Āchchan Kōṇṛkkāḍan, *m.*, 460, 467n, 485.
Āchchan Madigiravan, *m.*, 300.
Āchchan Mō... *m.*, 456.
Āchchan Nakkan, *m.*, 446.
Āchchan Sittirakattan, *m.*, 456.
Āchchan Tāri, *m.*, 451.
Āchchan Tirunāvukkaraiyan, *m.*, 253.
Āchchan Tiruvēṅgaḍam, *m.*, 302.
Āchchan Tūduvan, *m.*, 456.
Āchchan Vidiyan, *m.*, 451.
Achchatti-Trivēdin, *m.*, 534.
Achchenda-Trivēdin, *m.*, 534.
Achchuvana-Chaturvēdin, *m.*, 531.
Achyutappa-Nāyaka, *Tanjore Nāyaka ch.*, 498, 499.
Achyuta, *s.a.* Vishnu, 529, 530.
aḍaikudi, *a dependent*, 446.
Āḍal-Aragi, *f.*, 293.
Āḍanūr, *vi.*, (23), (29), 324.
Āḍavallāl, *f.*, 285, 294.
Āḍavallāṇ or Āḍavallār, *god*, (13), (14n), (20), (29), (33), 2, 14, 17, 18, 42, 125, 126, 169, 171, 172, 285n, 484.
Āḍavallāṇ, *s. a.* Natēsa, (20).
Āḍavallāṇ, *standard gold and silver weight*, (20), 2, 8, 9, 10, 11, 17, 18, 35n, 73, 81, 87, 89, 144, 158, 160, 165, 171, 173, 187, 193, 197, 212, 220, 226, 246, 398, 401, 410, 411, 418, 415, 419.

Āḍavallāṇ or Āḍvalāṇ, *standard grain and liquid measure (equal to a rājakēṣari)*, (20), 42, 47, 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 74, 76, 93, 95, 109, 124, 129, 130, 131, 133, 134, 148, 149, 251, 256, 278, 307, 404, 405, 426, 427, 428, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497.
Āḍavallāṇ, *standard scale*, 408, 415.
Āḍavi Āchchan, *m.*, 477.
Āḍavi Ādittan, *m.*, 477.
Āḍavi Kūttan, *m.*, 477.
Āḍēyāra-rāshṭra, *s.a.* Mēl-Ālaiyāru-nāḍu, 382n.
āḍhi, *a mortgage*, 290n.
adhikāri (adhikarāṇa), *a magistrate*, (11), (29), 92, 361n.
Ādhipurīśvara, *to.*, 290n.
Adhirājēndra, *Chōḷa k.*, 412n.
Adigai, *co.*, 389n.
Adigaimāṅgai-nāḍu, *di.*, (23), 326, 337.
Adigal, *f.*, 290.
Adigal Setṭi, *m.*, 300.
adikkārai, *a foot-ring*, 14, 20, 88, 89, 145, 166, 189, 193, 197, 215, 227.
Ādinagar, *vi.*, 108.
aḍinilai, *a sandal*, 189.
Ādisēsha, *serpent*, (1), (36).
Ādittan Kānnaradēvan, *Chōḷa prince*, 460n.
Ādittan (Āditya) Sūryan, *ch.*, (11), (39), 129, 158, 168, 169, 246, 408, 409, 410, 459, 482, 489, 496.
Āditti, *f.*, 295.
Āditya I., *Chōḷa k.*, (2), (49), 379, 386, 460n.
Āditya (II)-Karikāla, *Chōḷa k.*, (1), (2), 460.
Āditya, *s.a.* Sūrya, (38n).
Ādityavarman, *Pallava prince*, 344, 357, 506.
Adiyakkamangalam, *vi.*, (22).
Adiyamāṇ or Adigaimāṇ, *the lord of Adigai*, 389n.
Adiyamāṇ-muṇḍai, *rock* (?), 389.
Āḍiyappimaṅgalam or Āḍiyappi-chaturvêdimāṅgalam, *s.a.* Adiyakkamangalam, (22), 334.
Adiyaraiyakurumbal, *vi.*, (25), 335.
Āḍonḍai, *mythical Pallava k.*, 377n.
Aduturai, *vi.*, (25).
Agaiyāru, *vi.*, (24n), 62.
Agarakkadambanūr, *vi.*, (22).
agaram, *a Brāhmaṇa village*, 115 add.
Agarimaṅgalam, *vi.*, 535.
Agastya, *sage*, (41), 59n, 236n, 356, 370.
āḡāvisādi, *gem* (?), 433.
Aḡalanimmaṭi, *queen of Dantivarman*, 505, 511.

¹ Figures enclosed in brackets refer to the pages of the Introduction; without brackets, they refer to the pages of the volume; 'n' after a figure to foot-notes; and 'add.' to the *Addenda and Corrigenla* on pp. xi to xiii. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s.a.* = same as; *sur.* = surname; *to.* = temple; *vi.* = village or town; *W.* = Western.

Aghôra, *face of Pañchamukha*, (30n).
 Aghôra-Śivan, *sur. of Aiññûrruvan Tiruvâyamûr*, 258.
 Aghôra-Śivan, *sur. of Pichchan Venkâḍan*, 258.
 Aghôra-Śivan, *sur. of Śivakkoṇḍu Sambandan*, 258.
 Aghôra-Śivan, *sur. of . . . Venkâḍan*, 257.
 Agni (Agnidêva), *god*, (36), (38n), 338, 413, 414, 415.
 Agnichit, *title of a Brâhmana*, 519.
 Agnichitta-Chaturvêdin, *m.*, 534.
 Agnikoṇḍa-Shaḍaṅgaḍi, *m.*, 532.
 Agnikumâra or Agnijâta, *s.a. Subrahmanya*, (36), (37n).
 Agnirudra-Chaturvêdi-Bhaṭṭa, *m.*, 533.
 Agnisarma-Chaturvêdin, *m.*, 533, 534.
 Agnisarman, *m.*, 373.
 Agradatta, *family*, 507, 512.
 Âhavamalla II., *W. Chalukya k.*, 232, 303, 307.
 Aiññûrruvan Eḍuttapâdam, *m.*, 258.
 Aiññûrruvan Śiyârûr, *m.*, 257.
 Aiññûrruvan Tiruvâyamûr, *m.*, 258.
 Aiññûrruvan Venkâḍan, *m.*, 257.
 Airāvata, *elephant*, 388.
 Aivanallûr, *vi.*, (25).
 Aiyâl, *f.*, 291, 297.
 Aiyar or Aiyânâr, *village god*, (19), (40), (41n), 48, 49, 61, 63, 64, 65.
 Aiyar Poyyili, *m.*, 301.
 Aiyâran . . . , *m.*, 455.
 Aiyâran Andari, *m.*, 299.
 Aiyâran Ariñji, *m.*, 303.
 Aiyâran Irâyari, *m.*, 493.
 Aiyâran Kaṇḍarâchehan, *m.*, 299.
 Aiyâran Pennôrbâgan, *m.*, 258.
 Aiyâran Porcluvaran, *m.*, 301.
 Aiyâran Taliyan, *m.*, 449.
 Aiyâran Vadavâyil, *m.*, 483.
 Aiyâran Târiyaḍugan, *m.*, 489.
 Aiyârû, *f.*, 284, 285, 294, 296.
 Âjñapti, or Ânatti, 345, 360, 507, 512, 514, 518, 530.
 âkāśa-lînga, *the lînga of space*, (31).
 Akkalûr, *vi.*, (25), 323, 335.
 akkam (Skt. aksha), *coin* (= ½ of a kâṣu), 76, 77, 124, 252, 458, 477, 479, 481, 482, 485, 486, 492.
 akkan or akkai, *elder sister*, (16).
 Akkanda-Chaturvêdin, *m.*, 533.
 Akki, *vi.*, 532.
 Âkkocheha-Chaturvêdin, *m.*, 531.
 Akkoṇḍa-Chaturvêdi-Bhaṭṭa, *m.*, 532.
 Akkâlâ-Chaturvêdi-Bhaṭṭa, *m.*, 532.
 Akkumâra-Chaturvêdin, *m.*, 534.
 Âkkûr-nâḍu, *di.*, (25), 323, 335.
 aksharachyutaka, *verse*, 371.
 âl, *termination*, (15).
 âlakkum-kânam, *s.a. âlavu-varga*, 247n.
 âlakkum-karanam, *mistake for âlakkum-kânam*, 117.
 Âlaiyattu-Pillaiyâr, *image of*, (35), 407.
 Âla-nâḍu, *di.*, (21), (22), 333, 334, 456.
 Âlaṅgudi, *vi.*, (22), 230, 231n, 309, 310n.
 Âlan Karan, *m.*, 486.
 Âlattûr, *vi.*, 334.
 Âlattûrndaivân Kâlan Kaṇṇappan, *ch.*, 459, 480.

Âlattûr Uravan, *m.*, 447.
 âlavu-varga, *tax on measures*, 247.
 Albêrûni, 2n.
 Âli, *f.*, 281.
 Âli, *s.a. Tiruvâli*, 260.
 Alivalam, *vi.*, (21).
 Allûr, *vi.*, (23).
 alphabets :—
 Grantha, 342, 362, 376, 501, 517, 528n.
 Pallava-Grantha, 501, 504.
 Tamil, 501, 528n.
 Vatteruttu, (16), 16.
 altar, *banner*, 355.
 Âludaiyanambi, *s.a. Sundaramûrti*, 153, 154.
 Âludaiya-Pillaiyâr, *s.a. Tiruñânasambandar*, 153.
 Âlûr, *vi.*, (29), 425, 427.
 Amankudi, *s. a. Ammangudi*, (26), 139, 142.
 Amarabhujanga, *Pāṇḍya k.*, (2).
 Amarakôṣa, *quoted*, 387n.
 Amaran Kâri, *m.*, 453.
 Amaran Karuvûr, *m.*, 451.
 Amaran Mûvaraiyan, *m.*, 448.
 Amarâvati, *vi.*, 341n, 348.
 Âmattûr, *f.*, 287.
 Âmattûr, *vi.*, 260.
 Âmâyil Viran, *m.*, 448.
 Ambal, *vi.*, (25).
 Ambalakkûttan or Kûttan, *s.a. Natarâja*, 253, 257n.
 Ambalakkûtti, *f.*, 290.
 ambalam, *a hall*, 519, 534.
 Ambalam, *f.*, 288.
 Ambalattâḍi, *s.a. Natêṣa*, 253, 257n, 281n.
 Ambalavan, *do.*, 253.
 Ambalavan Pattargaḷ, *m.*, 257.
 Ambapogattûr, *vi.*, (25), 323.
 Ambar, *vi.*, 260, 281, 283, 286, 291, 293, 294, 295, 379.
 Ambar-nâḍu, or Ambal-nâḍu, *di.*, (25), 323, 335.
 Ambâsamudram, *vi.*, (16), 518.
 Ambikâ, *s.a. Pârvatî*, 511.
 ambu, *a lime tree*, 117.
 ambumudu, *variety of pearl*, (17n), 35, 36, 37, 38, 39, 40, 41, 82, 88, 145, 166, 188, 214, 242, 243, 244, 245, 485.
 Amêyamâya, *biruda of Narasimhavarman II.*, 364.
 Ammaiappapuram, *vi.*, 118.
 Ammaṅgâdêvi, *queen of E. Châlukya Râjarâja I.*, 230, 232.
 Ammangudi, *vi.*, (26).
 Ammâri, *f.*, 279, 282.
 Amôghavarasha I., *Râshtrakûṭa k.*, 381, 387.
 Amsumat-Tantra, *name of a work*, (34n).
 Amudam, *f.*, 290, 294.
 Amudan Dêvan, or Sambaṅgudaiyân Amudan Têvan, *ch.*, 459, 482, 483, 485, 486, 487, 488, 489, 493.
 Amudan Kâli, *m.*, 299.
 Amudan Kuñjiran, *m.*, 451.
 Amudan Tirttakaran, *ch.*, (10).
 Âmûr-kôttam, *di.*, (28).
 Âmûr-nâḍu, *di.*, (28).
 Amuttanûr, *vi.*, 531.
 Âmuttiravalli, or Amitravalli-chaturvêdimangalam, *s.a. Amuttiraveli*, (24), 327.

- Amuttiraveli, vi., (24).
anādésa (anyadésa), *foreign country*, (16), 256n.
Anadutpālāchala, *hill*, 372.
Ānai Araiyan, m., 451.
Ānaikkāḍuvār-tern, *street outside Tanjāvūr*, (12), 436, 452, 457, 458, 478, 479, 481, 483, 491.
Ānaikkāval, s.a. Tiruvānaikkā, 253n.
ānaikkūdam, *the elephant stalls*, 117, 361n.
Ānaimaṅgalam, vi., (10), (11), (12), (22).
Ānai Śāttan, m., 437n, 446.
Ānai Selvan, m., 446.
Ānai Śūrri, m., 451.
Anaiyapataṅgā (Anēpataṅgā), te., 390.
Ānaiyāṭkal-tern, *street outside Tanjāvūr*, (12), 436, 452, 458, 482.
Anantam, f., 290.
Ānanti, f., 292.
Anapāya, sur. of Kulōttuṅga-Chōla II., (19n), 153, 154, 167.
Anāthapiṇḍika, m., 357n and add.
Anavaratasundari, f., 288.
Ānbanūr, vi., (41).
Aṇḍakkūḍi, vi., (28), 427.
andālagam (andalam), *a coat of mail*, 98n.
Andaḷi, vi., 292, 296.
Andanallūr, vi., (26).
Aṇḍāṭṭu-kūrram, di., (23), 324, 336.
Andavanallūr, s.a. Andanallūr, (26).
Āndhra, co., (4).
Anēkataṅgāpadam, s.a. Anaiyapataṅgā, 390, 392, 393.
aṅgāḍi, *bazaar*, 437.
aṅgāḍi-pāṭṭam, *tax on bazaar*, 117.
Aṅgārai, vi., 519, 532.
aṅgas, the six, 358n, 514n.
Aṅgiras, *sage*, 342, 354, 363, 370, 501, 510.
Ānmūr-nāḍu, di., (27).
Annagaiyan Śūrri, m., 457.
Aṇṇa Kāmaḍiyan, m., 447.
annam, *ornament*, 18.
Aṇṇamañji-Chaturvēdin, m., 532.
Ānpanūr vi., (24), 60.
antarāya, *revenue*, 391, 393.
Aṇukka, *gate of the Tanjore temple*, 228n.
Aṇukkan Araṅgan, m., 453.
Aṇukkan Kalari, m., 453.
Aṇukkan Kāri, m., 453.
Aṇukkan Selvan, m., 453.
Aṇukkan Śīrēman, m., 451.
Aṇukkan Vilakkan, m., 453.
Aṇukkavāsāl-tirumeykāppar, *regiment*, (9), 96.
Aṇukkūḍi Paṭṭan m., 452.
Aṇukkūḍi Tāri, m., 484.
Aṇukkūḍi Tirumalai, m., 480.
Aṇuppūr, vi., 533.
Āṇūr Karuvūr, m., 454.
anuvāṭṭam, *variety of pearl*, (17n), 35, 73, 81.
Aparājita or Aparājītavarman, *Pallava k.*, 387, 513.
Aparājita, sur. of Prithivīpati I., 380.
Āpasmāru, *demon*, (33n).
Āpastamba-Dharmasūtra, *quoted*, 358n.
Āpatsahāyēśvara, te., 309.
ap-liṅga, *the liṅga of water*, (31).
appakkāy-kāri, 129, 130.
appam, *plant*, 129n.
Appar, s.a. Tiruvāvukkaraiyar, 379.
Appi Tiruvāvukkaraiyan, m., 257.
Appūdi-Chaturvēdin, m., 533.
Ārā-amuda, f., 280, 292.
Arab, (16n), 428.
Aragi, f., 279.
Aragiya-Śōra (Chōla), *title of Chōla kings*, (9), 299n.
Aragiyaśōra-chaturvēdimāṅgalam, sur. of Vāgūr, (27).
Aragiya-Śōra-Kaḍigaimārayan, sur. of Āchchan Madigiravan, 300.
Aragiyaśōrapuram, vi., (27), 449, 492.
Aragiya-Śōra-terinda-Valuṅgai-Vēlaikkārar, *regiment* (9), 299.
araikkāl-vāsi, *tax*, 115, 247.
Araīsūr, s.a. Arasūr, (25), 222n, 459, 482, 490, 513.
Araiya . . . , m., 485.
Araiyan, f., 292.
Araiyan Ambalakkūttan, m., 257.
Araiyan Ambalanādan, m., 299.
Araiyan Aṇukkan, m., 257.
Araiyan Kaḍugūr, m., 448.
Araiyan Kaḍan, m., 492.
Araiyan Maṇalilingan, m., 302.
Araiyan Maṇañjēri, m., 297.
Araiyan Ninraṇārāyanan, m., 298.
Araiyan Paramayan, m., 489.
Araiyan Parāntakan, m., 484.
Araiyan Pavaruttiran (Bhavarudra), m., 302.
Araiyan Picchan, m., 257.
Araiyan Rājāśrayan, m., 298.
Araiyan Śaḍaiyan, m., 448.
Araiyan Sadāsivan, m., 299.
Araiyan Śāttan, m., 493.
Araiyan Sundaraśōran, m., 297.
Araiyan Śūrri, m., 299.
Araiyan Tānri, m., 448.
Araiyan Tāri, m., 454.
Araiyan Tillaikkaraiśu, m., 258.
Araiyan Tūduvan, m., 448.
Araiyan Udaiyamāttāndan (Udayamārtāṇḍa), m., 301.
Araiyan Uraiūrān, m., 448.
Araiyan Vādyamārayan, m., 298.
Araiyan Abhimānatoṅgan, m., 297.
Araiyanmāntaḷi, te., 287, 290, 294.
araiy-ōlai, *document*, 514.
Arakkankūḍi, s.a. Arukakudi, (22), 51.
arakku, *lac*, 35, 432.
ārakku or ārakku, *grain and liquid measure*, (18), 48n, 74, 75, 77, 123, 124, 129, 130.
Araneri, f., 288.
Araṅgam, f., 291, 297.
araṅgam or araṅgu, s.a. Raṅga-maṇḍapa, 73n.
Araṅgam, s.a. Śīraṅgam, 260, 261.
Araṅgan Kūdam, m., 482.
Araṅgan Ma . . . , m., 450.
Araṅgan Maṇandān, m., 450.
Araṅgan Paṭṭan, m., 481.
Araṅgan Śāttan, m., 449.
Araṅgan Śendan, m., 449.

Araṇṇa Sīrāṇa, *m.*, 450.
 Āraṇ Māraṇ, *m.*, 495.
 Ārappār, *s.a.* Ārppār, (24).
 Arapuram, *vi.*, 260, 280, 284, 286, 288, 293, 296.
 Ārārūr, *vi.*, (22), 321.
 Araṣil, *ri.*, (25).
 Arasapparu, *vi.*, 519, 534.
 araṣi-māṇikkam, *principal ruby*, 434.
 Arasūr, *vi.*, (25).
 Araṭṭan Nāgaṇ, *m.*, 447.
 Araṭṭan Śandaṇ, *m.*, 447.
 Araṭṭan Tiruvadiḡal, *m.*, 447.
 Aravam, *f.*, 280, 281, 283, 288.
 Aravanai, *m.*, 149.
 arāvina, *property of pearl*, (17n).
 Ārāyiram, *f.*, 282.
 ardhachandra, *the arch of an aureola*, 145.
 Ardhanārīśvara, *form of Śiva*, (32), 161, 165, 191, 258n.
 Ari (Hari), *s.a.* Viṣṇu, 149n.
 Arichit, *ri.* (?), 515n.
 Aridurgalaṅghana, *title of Chōla kings*, (9).
 Aridurgalaṅghana-terinda-Valaṅgai-Vēlaikkāraṇ, *regiment*, (9), 300.
 Arikulakēsari, *f.*, 286.
 Arikulakēsari-Īśvara, *te.*, 281, 287, 295, 296.
 Arikulakēsari-Śākkai, *sur. of Uttamaṇ Śūri*, 303.
 Arimujaya, *Chōla k.*, 228n, 259, 260.
 Arimulidēvan or Arumolīdēvan, *vi.*, (22).
 Ariṇji, *f.*, 259, 297.
 Ariṇjigai, *s.a.* Arimujaya, 228n.
 Ariṇjigai-chaturvēdimāṅgalaṇ, *vi.*, (21), (23), 103, 228, 322, 326.
 Ariṇjigai-Īśvara or Ariṇjīśvara, *s.a.* Chōlēśvara, 228n.
 Ariṇjigai Kāmarappēraiyāṇ, *sur. of Āchochan Kīrttibhūṣaṇaṇ*, 298.
 Ariṇjigai Madīśūdan, *m.*, 494.
 Ariṇji Kōḡaṇ, *m.*, 483.
 Ariṇji Kumaraṇ, *m.*, 494.
 Ariṇji Kuṭṭattāri, *m.*, 494.
 Ariṇji Nāgaṇ, *m.*, 494.
 Ariṇji Pīramaṇ, *m.*, 494.
 Ariṇji Śāttan, *m.*, 494.
 Ariṇji Tīraṇ, *m.*, 494.
 Ariṣil or Arasileiyāru, *s.a.* Araṣil, 52.
 Arivāṭṭi, *f.*, 285.
 arivu, *expenditure*, (15), 73.
 Ariyāl, *f.*, 297.
 Āriyam, *s.a.* Sanskrit, 299.
 Ariyaṇ Śiṅgaṇ, *m.*, 490.
 Ariyaṇ Śivaṇ, *m.*, 490.
 Arjuna, *epic hero*, (29), (34), 355, 357, 371, 502n.
 Arkadu, *vi.*, (26).
 Ārkkāṭṭu-kūrram, *di.*, (26), 447, 451, 454, 457, 477, 482, 494.
 Arkonam, *vi.*, 501.
 Ārppār, *vi.*, (21).
 Ārūr-nāḡu, *di.*, (28).
 Āruttali, *vi.*, 289, 294.
 Arthasāstra, *work*, 40 add.
 articles, of consumption in the 11th century, (18).
 aruṅgal-śrakku, *(fine on) rotten drugs*, 117.

Arukakudi, *vi.*, (22).
 Arulāla-Perumāl, *te.*, 309, 340n.
 Arumōṛidēvapuram, *vi.*, 259n.
 Arumaḡal, *ri.*, (26), 479.
 Arumōri, *f.*, 259, 290, 296.
 Arumōri or Arumōṛidēva, *sur. of Rājārāja I.*, (1), 260, 437.
 Arumōṛidēva-chaturvēdimāṅgalaṇ, *vi.*, 96, 259n, 321.
 Arumōṛidēva-chaturvēdimāṅgalaṇ, *s.a.* Arimulīdēvan, (22).
 Arumōṛidēva-terinda-tirupparigalattār-vēlam, *quarter outside Tanjāvūr*, (12), 437, 457.
 Arumōṛidēva-valanāḡu or Arulmōṛidēva-valanāḡu, *sur. of Ten-Kaḡuvāy*, (21), 48, 67, 93, 96, 98, 99, 100, 101, 102, 103, 104, 105, 123, 132, 247, 259n, 320, 321, 322, 333, 437, 447, 450, 456, 458, 495, 497.
 Arumōri-Īśvara, *te.*, 280, 288, 289, 292.
 Arumōriṇaṅgai (surnamed . . . simhaṇ-Mahādēvi), *queen of Viṭarājēndra I.*, 232, 236.
 Arumōri Nirtappēraiyāṇ, *sur. of Araiyar Abhimāṇa-tonṅaṇ*, 297.
 Arumōri Pallavaraiyaṇ, *ch.*, 495.
 Arumōri Pallavaraiyaṇ, *sur. of Kōṇ Śūri*, 460, 496.
 Ārumugam, *s.a.* Shaḡānana, (37), (38).
 Aruṇa, *charioteer of Śūrya*, (38n).
 Aruṇāchala, *s.a.* Tiruvaṇṇāmalai, 193n.
 Aruṇāchalāmābhātmya, *name of a work*, 174.
 Aruṇmōṛivarman, *s.a.* Rājārāja I., (1), (2).
 Ārūr . . . , *m.*, 454.
 Ārūr or Śrī Ārūr, *s.a.* Tiruvārūr, 154, 252, 257n.
 Ārūr, *f.*, 280, 282, 283, 291.
 Ārūraṇ Tiruṇāvukkaraiyaṇ, *m.*, 257.
 Ārūr Dēvaṇ, *m.*, 300.
 Aruvāḡūr, *vi.*, 519, 535.
 Aruvā-nāḡu, *di.*, (27), 514, 519, 535.
 Ārvala-kūrram, *di.*, (21), 51, 321.
 Ārvalam, *s.a.* Alivalam, (21), 321.
 Ārvar Parāntakaṇ Kundavaiyār, *s.a.* the Chōla prince, Kundavaiyār, 68, 72, 73, 76, 77, 81, 84, 87.
 Āryā, *s.a.* Pārvatī, 354.
 Āryadēśa, *co.*, (19n), 109.
 Āsaṅgi, *f.*, 292.
 Āśārapaṇjari, *f.*, 286.
 Asōka, *Maurya emperor*, 342, 502.
 asōka, *tree*, 371.
 Asōkavarman, *mythical Pallava k.*, 342, 343, 355, 501, 502, 510.
 āśu, *a hill* (?), 189.
 Āsugūr, *s.a.* Āsūr, (23), 324, 336.
 Āsūr, *vi.*, (23).
 Āśvamēdha, *Vedic sacrifice*, 364, 372.
 Āśvatthāman, *sage*, 342, 355, 363, 370, 377, 501, 502n, 510.
 atasi, *flower*, (38n).
 Atimāṇi, *f.*, 281.
 Attam, *s.a.* Hastā, 309.
 Atṭambaru, *vi.*, 519, 531.
 Attanappoṇ, *f.*, 296.
 Attāri-Shaḡaṅgavid, *m.*, 532.
 Attāri-Trivēdin, *m.*, 533.

Attāya-Chaturvēdin, *m.*, 533.
Attikumāra-Chaturvēdi-Bhaṭṭa, *m.*, 534.
Attikuṭṭi-Chaturvēdin, *m.*, 533.
Attōṇa-Shaḍaṅgavi-Sōmayājin, *m.*, 519, 533.
Aṭṭuppalli-Niyamam, *vi.*, (26), 456.
Attuvachcha-Chaturvēdin, *m.*, 532.
Ava . . kamallakulam, *vi.*, 116.
avadāvagakkanaī, *tax* (?), 118 and add.
Avanikēsari-chaturvēdimāṅgalam, *sur. of* Pūvanūr, (25), 229, 328, 493.
Avanikēsari-Īsvara, *te.*, 292, 296, 297.
Avaninārāyaṇa-chaturvēdimāṅgalam, *sur. of* Vēmbarrūr, (23), 325, 336.
Avaninārāyaṇapuram, *quarter of* Paraiydrū, 280, 287.
Avaninārāyaṇapuram, *mi.*, 294.
Avaninārāyaṇa-Viṇṇagar, *te.*, 260, 282, 283, 286, 293.
Avanisiṁha, *sur. of* Siṁhavishṇu, 343, 356.
Avanīyamadarapuram, *quarter of* Paṇuvūr, 286, 295.
Āvūr Echchil, *m.*, 477.
Āvūr Kaṇai, *m.*, 477.
Āvūr Kunṇādi, *m.*, 482.
Āvūr-kūrram, *di.*, (24), 74, 95, 229, 299, 300, 327, 402, 404, 405, 450, 455, 459, 482, 483, 485, 486, 487, 488, 489, 493.
Avvainallūr, *s.a.* Aivanallūr, (25), 323.
āya, *revenue*, 117.
Āyirattali, *quarter of* Niyamam, 281, 284, 287, 290, 294, 296.
Āyirattali, *sur. of* Tirukkandiyūr, (26n).
Āyirattali, *vi.*, (26), 285, 288, 289, 292, 293, 296, 451.
Āyiravaṇ Āchchan, *m.*, 488.
Āyiravaṇ Adigal, *m.*, 489.
Āyiravaṇ Kaṇḍan, *m.*, 488.
Āyiravaṇ Nāchchan, *m.*, 496.
Āyiravaṇ Piḍāran, *m.*, 453, 488.
Āyiravaṇ Ugandān, *m.*, 496.
Ayirkāḍu, *vi.*, (25), 335.
Āyppādi Maṇapādi, *m.*, 482.
Āyppādi Paṭṭan, *m.*, 482.
Āytāṅgi Śāṅkaran Śēndan, *m.*, 533.
Ayyakki or Aiyyakki, *vi.*, 533.

B.

Bādāmi, *vi.*, (5), (37), 399n, 504.
Bāhugrāma, *s.a.* Bāhūr, 513.
Bahunaya, *biruda of* Narasimhavarman II., 371n.
bāhuppadai, *ornament*, (40n).
Bāhūr, *vi.*, (27), 505, 506, 513, 514, 519n.
Bāhūr-nāḍu, *di.*, 514.
bāhuvalaya, *an armlet*, 82, 166, 214, 410, 433.
Bāla-Gaṇapati, *form of* Gaṇapati, (35).
bali, *an offering*, 144.
Bali, *demon*, 353, 381, 388.
bali-pātra, *a vessel for offerings*, 144.
Bāṇa, *family*, 153, 362, 376, 379, 380, 381, 387, 388, 425.
Banavāse, *co.*, 231.
Bangalore, *vi.*, 381.
Bappabhaṭṭāraka, *sur. of* Yajñabhaṭṭa, 506, 511.

Bappabhaṭṭāraka, *title (?) of a spiritual teacher*, 358n, 506n.
Baroda, *vi.*, (38n).
Baśāli, *family*, 513, 514.
Bastar, *state*, 503n.
Bengal, *co.*, 108 add.
bhadra, *auspicious mark* (?), 224, 398.
Bhadrakāla, *m.*, 373.
Bhagīratha, *mythical k.*, 371.
Bhairava or Bhairava-mūrti, *god*, (40), 64n, 172, 174.
Bhakti-Gaṇapati, *form of* Gaṇapati, (35).
bhaṇḍāra, *a treasury*, 10, 35, 74.
Bharadvāja, *sage*, 342, 355, 363, 370, 501, 510.
Bharata, *mythical k.*, 371.
Bhārata, *s.a.* Mahābhārata, 519.
Bhārata-war, 378n.
Bhāskara-Raviyarmān, *Chēra k.*, 109, 110, 361n.
Bhaṭṭa, *title of a Brāhmaṇa*, 117, 518.
Bhaṭṭōtpala, *commentator*, (35n), (36n).
Bhavabūti, *poet*, 530n.
Bhavadāsa-Daśapuriya, *m.*, 532.
Bhavadāya-Trivēdin, *m.*, 533.
Bhavamādhava-Chaturvēdi-Sōmayājin, *m.*, 532.
Bhavamātabhaṭṭa, *m.*, 373.
Bhavāni, *s.a.* Pārvatī, 353.
Bhavarudra-Chaturvēdin, *m.*, 533, 534.
Bhavaśarma-Chaturvēdi-Bhaṭṭa, *m.*, 533.
Bhavaskanda-Chaturvēdin, *m.*, 533.
Bhavaskanda-Shaḍaṅgavid, *m.*, 532.
Bhavasvāmi-Chaturvēdin, *m.*, 533.
Bhavasvāmi-Trivēdin, *m.*, 533.
Bhikṣhādēva, *s.a.* Pichohhadēva, 90n, 142n.
Bhikṣhāṭana or Bhikṣhāṭanamūrti, *form of* Śiva, (30).
Bhīma, *Āndhra k.*, (4).
Bhīma, *epic hero*, 355.
Bhīma or Bhīmavarman, *Pallava prince*, 344, 357, 506.
Bhīma, *s.a.* Teliṅga-Bhīma, 308.
Bhīmēśvara, *te.*, 392.
Bhṛīṅgi or Bhṛīṅgiśa, *image of*, (32), 190, 191, 193.
bhūta, *a goblin*, 142, 144.
Bhuvana-Gaṇapati, *form of* Gaṇapati, (35).
Bhūvikrama, *W. Gaṅga k.*, 380, 387.
Bilhapa, *poet*, 231.
Bilvanāthēśvara, *te.*, 106, 303, 304.
bindumatī, 371.
Bīrudāṅka-Bhīma, *sur. of* Vimalāditya, (4).
black-buck, *banner*, 355, 381, 388.
Brahmā, *god*, (30), (31), (33), (41n), 174, 177, 193, 197, 342, 353, 354, 363, 370, 376, 386, 501, 510, 511.
Brahmachāri, *form of* Subrahmanya, (37n).
brahmachārin, *a temple servant*, (18), 320, 321, 322, 323, 324, 325, 326, 327, 328.
brahmachārin, *an unmarried student of the Vedas*, (36n).
Brahmadatta-Trivēdin, *m.*, 532.
brahmadēya, 74, 76, 95, 99, 100, 101, 102, 103, 104, 105, 124, 131, 132, 134, 222, 320, 333, 345, 358, 359, 360, 375, 389, 402, 404, 405, 427, 448, 453, 454, 456, 459, 492, 531.
Brahmakūṭam, *te.*, (12), 283, 295, 296, 299, 458, 478.
Brahmakūṭan Kaṇavadi, *m.*, 298.

Brahmaloka, 359n.
Brāhmaṇa, *caste*, (6), (11), (12) 355, 358, 359, 360, 362, 365, 371, 372, 386, 437n, 459, 477n, 502, 504, 510, 511, 519, 530, 531.
Brāhmaṇa, *variety of diamond*, (17n).
Brahmapuram, *sur. of Śirgāri*, 154n.
Brahmapuriśa, *s.a. Tiruñānaśambanda*, 154.
Brahmaśrīrāja or Brahmayuvārāja, *ch.*, 345, 358, 360.
Brahmiśvara, *te.*, 280, 281, 283, 286, 287, 289.
Bṛihadiśvara, *te.*, (18n), 248.
Bṛihannāyaki, *shrines*, (18n), 247.
Bṛihaspati, *sage*, 342, 354, 357, 358, 363, 370, 501, 510.
Bṛihatkāthā, *work*, 357n.
Bṛihatsaṁhitā, *quoted*, (32n), (35n), (36), (38n), (39n).
British Museum, 507.
Buddhavarman, *Pallava k.*, 502, 503, 510.
Buddhavarman, *Pallava prince*, 344, 357, 506.
Buddhism, (12).
Buddhist, (12).
Buddhyānkura, *Pallava k.*, 502.
bull, *crest*, 342, 354, 357, 362, 381, 388, 501, 517.
bull, *vehicle of Śiva*, (32), (33).
Burma, *co.*, (21).
Būtuga, *W. Gaṅga prince*, 381.

C.

Calicut (Kaḷḷikkōṭṭai, Kōrikkōḍu or Kōrikkūḍu), *vi.*, 364n.
Canvey, *ri.*, 503.
Ceylon, *island*, (5), (10), (21), (37), 343, 344, 378, 380, 387n, 424, 425.
chakra, *weapon*, 529.
Chakradhara, *s.a. Viṣṇu*, 386.
Chakratīrtha, *tank*, 372.
Chakravāla, *mo.*, 356.
chakravartin, *an emperor*, 386n.
Chālukya, *Eastern, dy.*, (2), (3), (4n), (7), (37), (38), 125n, 230, 231, 232, 235n, 303, 306, 364.
Chālukya or Chalukya, *Western, dy.*, (5), (6), (37), (38), 230, 231, 260, 303, 343, 344, 345, 364, 390, 504, 511.
chāmara, *a fly-whisk*, 18, 19, 20.
champaka buds, (11), (18), 121, 123, 124.
Chāmunḍi, *village goddess*, (41n).
Chandaparākrama, *sur. of Rājārāja I.*, (9).
Chandaparākrama-terinda-Valangai-Vēlaikkārar, *regiment*, (9), 99.
Chandēśvara, *image of*, (39), 97, 98, 134, 137, 222, 223.
Chandēśvara or Chandēśvara-Nāyanār, *Śaiva saint*, (39), 52n, 68, 73, 93, 95, 96, 98, 99, 100, 101, 102, 103, 104, 105, 123, 134, 221, 224n, 302n, 324n, 403, 405.
Chandēśvara, *te.*, (13), (15), 35, 236, 245, 246.
Chandēśvaraprasādādeva, *form of Śiva* (33n), (39), 137.
Chandradēva, *m.*, 374.
Chandrajit, *mythical, k.*, 376, 386.
Chandrasēkhara or Chandrasēkharadēva, *form of Śiva* (34), (39), 152, 158, 220, 221, 222.

Chandrasēkhara, *s.a. Śiva*, 296n.
Chandratīrtha, *tank*, 253.
Chāndūr, *vi.*, 532.
Channakālin, *m.*, 373.
Channakumāra, *m.*, 373.
Channakumāra-Chaturvēdi-Bhaṭṭa, *m.*, 533.
Channakumāra-Chaturvēdin, *m.*, 533.
Channaya-Chaturvēdin, *m.*, 531, 533, 534.
Channaya-Trivēdi-Bhaṭṭa, *m.*, 531.
Channaya-Trivēdin, *m.*, 533, 534.
Channaya-Trivēdi-Sōmayājīn, *m.*, 532.
chāpalā, *creeper*, 529.
Chataya, *feast*, (1n).
Chaṭṭipura, *vi.*, 373.
Chāturmāsyaavrata, 499n.
Chaturvargachintāmaṇi, *quoted*, (32), (39).
Chaturvēdibhaṭṭa, *class of Brāhmaṇas*, 115.
Chaturvēdin, *title of a Brāhmaṇa*, 519.
chatusśhikā, *the portico of a temple*, 90.
Chēdi, *family*, 167.
Chellūr, *vi.*, 230, 231, 232.
Chendalūr, *vi.*, 502, 503.
Cheṅgama, *vi.*, 497.
Chēra, *co.*, (2), (3), (21n), 1, 2n, 10, 11, 14, 21, 36, 37, 92n, 110, 236, 241n, 242, 243, 244, 245, 311, 378, 415, 416, 419, 428, 432, 436.
Cheruppalli, *vi.*, 531, 533.
Chēṭṭaśarman (Jyēshṭhaśarman), *m.*, 373.
Chēṭṭupākkam, *vi.*, 513.
Chhinda, *dy.*, 503n.
Chicacole, *vi.*, 373n.
Chidambaram or Śidambaram, *vi.*, (1), (13), (14), (20), (21), (29), (31), 108n, 154, 230n, 231, 253, 256n, 257n, 258n, 260, 261, 279n, 295n, 340n, 379, 380.
chihna (śinnam), 10 and add., 18.
Chingleput, *vi.*, 340.
Chitramāya, *Pallava prince*, 363, 364, 372.
Chitrārāyan, *m.*, 112.
Chōḍa-maṇḍala, *s.a. Śōra-maṇḍalam*, 309.
Chōḷa, *co.*, (1), (2), (3), (4), (5), (6), (7n), (8), (9), (10), (11), (13n), (16), (17), (18), (19n), (20), (21), (33), (39), 1, 42, 110, 112n, 113, 116n, 152, 153, 154, 167, 222n, 230, 231, 232, 235n, 241n, 252n, 253, 259, 260, 278, 279n, 282n, 284n, 290n, 303, 306, 308, 309, 310, 312, 313, 327n, 328, 338, 341n, 343, 356, 362, 365, 374, 375, 376, 377, 378, 379, 380, 381, 387n, 388n, 402, 412n, 424, 425, 437, 459, 460n, 477n, 497, 502, 503, 504, 507n, 510, 512, 518, 519.
Chōḷa, *mythical k.*, 377, 386.
Chōḷa-Arumōri, *sur. of Rājārāja I.*, (7).
Chōḷamahādēvī (Śōramahādēviyār), *queen of Rājārāja I.*, (7), (33), 169, 171, 178, 187.
Chōḷa-Mahārāja, *title*, 507, 512.
Chōḷēndrasimhēśvara, *s.a. Sōmanāthēśvara*, 222n.
Chōḷēśvara, *te.*, 228n.
Chūḍāmaṇivarman, *Katāḥa k.*, 106.
chūḍeya, *s.a. śūḍagam*, 84n.
Chūtapallava, *sur. of Skandavarman I.*, 501, 503, 510.
Chūtavana, *vi.*, 364, 372.
club, *banner*, 357.
Cochin, *vi.*, 110, 361n.
Coleroon (Kolliḍam), *ri.*, 60n, 282n.
Comorin Cape, 236n.

Conjeeveram, *vi.*, (5), (31), 259n, 345, 359n, 362, 392n, 502n, 504.
Coorg, (3).
Cranganore, *vi.*, (4n).

D.

Dadda IV, *Gurjara k.*, 519n.
Dadiga, *ch.*, (3n).
Dadiga-maṇḍala, *di.*, (3n).
Daḍigarasa, *W. Gaṅga ch.*, (3n).
Daḍigavāḍi or Daḍiga-maṇḍala, *s.a.* Taḍigaipāḍi, (3n).
Daḍigavari, *di.*, (3n).
Daityas, 354.
Daksha, *sage*, (35).
Dakṣhiṇa-Lāṭa, *co.*, 108 add.
Dakṣhiṇamēruvitaṅkaṇ or ōvidāṅgaṇ, *jewel weight*, (20), 35, 73, 81, 87, 89, 141, 144, 158, 160, 165, 168, 171, 173, 177, 187, 193, 197, 212, 223, 226, 241, 398, 410, 411, 413, 432, 436.
Dakṣhiṇamēru-Vitaṅkaṇ (Viḍaṅgaṇ), *sur. of Āḍa-vallāṇ*, (13n), (20), (29), 1, 2, 13, 14, 18, 35n, 68, 72, 73, 77, 81, 84, 87, 99, 100, 101, 102, 103, 104, 105, 121, 123, 124, 126, 129, 131.
Dakṣhiṇa-Mēru-Vitaṅka-Pichchan, *sur. of Tiruve-nāval Śemborchōdi*, 256.
Dakṣhiṇāmūrti, *form of Śiva*, (33), (34), 199, 202.
Dakṣhiṇāmūrti, *shrine*, (13n).
Dakṣhiṇa-Rādhā, *co.*, 108 add.
Dakṣhiṇāśā, *the southern country*, 520n.
Dāmal, *vi.*, (28), 390.
Dāmaṇa-Chaturvēdin, *m.*, 531.
damanaga, *the artimissia*, 512, 531.
Dāmanallūr, *vi.*, 535.
damaruka, *drum in the hand of Kṣhētrapāla*, 10.
Dāmaśarman, *m.*, 373.
Dāmōdara-Bhaṭṭa, *m.*, 533.
Dāmōdara-Chaturvēdi-Bhaṭṭa, *m.*, 532.
Dāmōdara-Chaturvēdin, *m.*, 532, 533.
Dāmōdara-Trivēdin, *m.*, 532.
Dāmōdira (Dāmōdara)-Paṭṭaṇ (Paṭṭaṇār), *ch.*, 459, 485.
Dānakhaṇḍa, *chapter of Chaturvargachintāmaṇi*, (39n).
Dānārṇava, *E. Chōlukya k.*, 232.
Dānatoṅga-chaturvēdimāṅgalam, *vi.*, (22), 322.
daṇḍanāyaka, *a commander*, 807.
daṇḍavāṇi, *standard gold*, 35, 36, 73, 242, 243, 244.
Daṇḍāyudhapāṇi, *form of Subrahmaṇya*, (37).
Dantippōttaraśar, *s.a.* Dantivarman, 505.
Dantisakti-Vitaṅki, *sur. of Lōkamahādēvi*, (7n).
Dantivarman or Dantivarman-Mahārāja, *Pallava k.*, 344n, 505, 511, 518.
Dantivarman or Dantivarman-Mahārāja, *Pallava-tilaka k.*, 506, 513n.
Danu, *demon*, (37).
dārai, *property of diamond*, (17n).
Dārūkāvana, *forest*, (33n).
Daśakumāracharita, *quoted*, 357n.
Daśanapura, *vi.*, 343.
Daśapura, *s.a.* Mandasor, 519n.
Daśapuriya, *title of a Brāhmaṇa*, 519.

Dāsaya, *m.*, 514.
Dayāmukha, *m.*, 518, 530.
Dayāmukhamāṅgala, *vi.*, 518, 530.
days, lunar :—
first fortnight :—
fifth, 339.
sixth, (86n).
seventh, 309.
twelfth, 499n.
seventeenth, 118.
second fortnight :—
tenth, 340n.
days, solar :—
eighteenth, 499.
days of the week :—
Monday, 499.
Saturday, 310.
Sunday, 309, 340n.
Wednesday, 339.
Dēsika, *form of Subrahmaṇya*, (37n).
Dēvabhūti-Chaturvēdin, *m.*, 533.
dēvachchanda, *jewel*, 40n and add.
dēvadāna, *gift to a temple*, (24n), 47, 59, 116, 160, 324, 336, 392, 393, 412n, 427, 491, 512.
Dēvadi, *f.*, 293.
dēvakula, *a temple*, 341.
Dēvakumāra-Kramavid, *m.*, 534.
Dēvanappallī, *s.a.* Somur, (23).
Dēvaṇ Kavāli, *m.*, 302.
Dēvaṇ Śeṅgulavan, *m.*, 300.
Dēvapatti or Dēvarpatti, *block of land*, 388, 390.
Dēvārādēvar, *form of Chandrasēkhara*, 158.
Dēvāram, *Śaiva scripture* (11), (13), (37), 152, 153, 158n, 172, 252, 284n, 378, 379, 381, 390.
Dēvarāya II, *Vijayanagara k.*, 338, 339.
dēvarkanmi or dēvakāṇmi (pūjāri), *a priest*, 112, 312.
Dēvaśarma-Shaḍaṅgavid, *m.*, 532.
Dēvaśarman, *m.*, 373.
Dēvasēna, *consort of Subrahmaṇya*, (37).
Dēvi, *f.*, 281, 289.
Dēvipurāṇa, *quoted*, (30n), (31n).
Dhanur-Gaṇapati, *form of Gaṇapati*, (35).
Dharanivarāhi, *f.*, 282.
Dharasēna II, *Valabhi k.*, 519n.
Dharma, *s.a.* Yudhishtira, 557, 378n.
Dharmapāla, *k.*, 108.
Dharmarāja-Ratha, *monolithic monument*, 341.
Dharma-sāstra, 514n.
Dharma-Śivaṇ, *sur. of Aiññūrruṇaṇ* Eduttapādam, 258.
Dharma-Śivaṇ, *sur. of Araiyaṇ* Anukkan, 257.
Dharma-Śivaṇ, *sur. of Araiyaṇ* Pichchan, 257.
Dharma-Śivaṇ, *sur. of Kāḍi* Śambandan, 258.
Dharma-Śivaṇ, *sur. of Kayilāyaṇ* (Kailāsa) Ārūr, 257.
Dharma-Śivaṇ, *sur. of Porchuvāraṇ* Nambi Ārūraṇ, 258.
Dharma-Śivaṇ, *sur. of Śelvaṇ* Kaṇavadi Temban, 258.
Dharma-Śivaṇ, *sur. of Śivakkorundu* Śirāḷaṇ, 257.
Dharma-Śivaṇ, *sur. of Subrahmaṇyaṇ* Āchchan, 257.
dhavalachchhatra, *a white parasol*, 13.
Dhīratara or Iradarāṇ (?), *k.*, 108n.

INDEX.

Dhishana, *s.a.* Bṛhaspati, 357.
Dhruvasēna II, *Valabhi k.*, 356n.
Digambara Jainas, 376, 388, 389n.
Dip̄i, *k.*, 381, 387.
Diti, *wife of sage Kāsyapa*, 386.
Divākara-Kramavid, *m.*, 533.
Dōnama-Kramavid, *m.*, 533.
Dōnama-Shaḍaṅgavid, *m.*, 534.
Dōnama-Trivēdin, *m.*, 531.
Dōpaya-Trivēdin, *m.*, 532.
Drākshārāma, *vi.*, 308, 340n.
Dramiḷa, *ca.*, 363, 364, 372.
Draupī, *s.a.* Aśvatthāman, 510.
Dravidian village deities, 48n.
Drēnamāni, *f.*, 511.
Dṛiṣṭivisha, *serpent*, 503, 510.
drōṇa, *a pitcher*, 355.
Drōṇa, *m.*, 373.
Drōṇa, *sage*, 342, 355, 363, 370, 371, 501, 510.
Drōṇarudra, *m.*, 373.
Drōṇasārman, *m.*, 373.
Drōṇasrēshṭhiraṇa, *m.*, 373.
Dūrasarī, *s.a.* Śēyāru, 345, 359.
Durgā, Durgaiyār, Durgā-Paramēśvarī or Durgī, *goddess*, (19), (40), (41), 64, 395, 398.
Durvīṇa, *W. Gaṅga k.*, 380, 387.
Dvēdaigōmapuram or Dvēdaikōmpuram, *s.a.* Vēda-gōmapura, (23), 259, 519, 532.

E.

Echchadattan (Yajñadatta), *father of Chandēśvara*, 134n.
Echchumandai, *f.*, 279, 286.
Edaiyār, *vi.*, (26).
Edaiyarnallūr, *vi.*, (23).
Edayāttimangalam, *vi.*, (26).
Ediriliśōra-Mūvēndavēlār, *ch.*, 307.
Eduttapādam, *f.*, (20), (21), 279, 287, 295.
Eduttapādam, *s.a.* Naṭēśa, 253.
ēgai, *flaw in diamond*, (17n).
Ēkadhīra, *sur. of Nandivarman III*, 518, 529.
Ēkadhīra, *sur. of Nandivarman Pallavamalla*, 359n, 529n.
Ēkadhīra-chaturvēdimangalam, *vi.*, 529n.
Ēkadhīramangalam, *sur. of Koḍukolli*, 345, 359, 529n.
Ēkambūr, *vi.*, 534.
Ēkāmranātha, *te.*, (31).
ēkāvalli (ēkāvali), *ornament*, 40 add., 73n, 213n, 224, 399.
Ēkavīra, *sur. of Prithivīpati I.*, 387n.
Ēkavīri, *f.*, 279, 286, 289, 290.
ēlavariśi, *cardamum seeds*, 123.
Ellore, *vi.*, 308.
Elvanasur, *vi.*, (27).
Ēmanallūr, *vi.*, (23), 324, 336 and add.
Ēmappēr-kūrram, *di.*, (27), 451.
Embirān-tōṇar, *sur. of Sundaramūrti*, 154n.
enāli, *part of a jewel*, 215, 227.
Ēṇa Iravi, *m.*, 478.
Enbān Kāḍaṇ, *m.*, 448.
Enbān Tukkaiyan, *m.*, 453.

Enkan, *vi.*, (22).
Ēr, *s.a.* Eragaram, (23), 336.
Eragaram, *vi.*, (23).
Erakudi, *vi.*, (24).
Erama-Trivēdin, *m.*, 533.
Eranadēvi, *f.*, 293.
Ēraṇ Ēraṇūrruṇ, *m.*, 454.
Ēraṇ Manni, *m.*, 448.
Erēvayan Ārūr, *m.*, 456.
Eri, *f.*, 290.
Eriy-or Eriyūr-nāḍu, *di.*, (26), 450, 451, 453, 455, 456, 477, 484, 485, 488, 489, 490, 494, 495.
Eriyūr-nāṭtuttali, *te.*, 280, 285, 295, 299.
Erubattaivan, *m.*, 299.
Erumanūr, *vi.*, 60n.
Ēraṇūrruṇ Kāttan, *m.*, 454.
Ēraṇūrruṇ Nakkan, *m.*, 454.
Ēraṇūrruṇ Ūḍāri, *m.*, 454.
Eravan Āchchan, *m.*, 477.
Eravanai, *f.*, 291.
Eravan Āyppādi, *m.*, 482.
Eravan Ēmaḍi, *m.*, 450.
Eravan Muḷlūr, *m.*, 477.
Eravan Nāraṇan, *m.*, 477.
Eravan Sōman, *m.*, 477.
Eravan Tāri, *m.*, 452.
Eravan Vēmban, *m.*, 480.
Eravan Veṅḡḍaṇ, *m.*, 478.
Eṭṭi, *f.*, 290.
eṭṭi, *tree*, 389.
Eṭṭi Kilāvan, *m.*, 486.
Eṭṭukkūr, *vi.*, 534.
Eyil, *s.a.* Conjeeveram, 390.
Eyil, *vi.*, 390.
Eyi-nāḍu, *di.*, (26), 327, 456.
Eyir-kōttam, *di.*, 390, 392, 393.

G.

Gahadavāla, *dy.*, (39).
Gajabāhu I, *Ceylon k.*, 378.
gajavēṭṭai, *the elephant hunt*, 339.
Gaṇadindāsārman, *m.*, 373.
Gaṇamātaśārman, *m.*, 373.
Gaṇapati or Gaṇapatiyār, *god*, (32), (33), (35), (36), (37), 141, 149, 150, 151, 178, 187, 190, 203, 213, 217, 392, 405, 407, 408, 409, 410, 411, 412, 413.
Gāṇāpatya, *sect*, (35).
gaṇas, *attendants of Śiva*, 190.
gaṇas, *the fourteen divisions of learning*, 514.
Gaṇḍakattāri, *title*, 118.
Gaṇḍarāditya, Gaṇḍarādityavarman or Pirāntakan
Gaṇḍarādittadēvar, *Chōla k.*, (20), 260, 374, 375, 380.
Gaṇḍarāditya, *Śaiva devotee*, (20).
Gaṇḍarāditya-chaturvēdimangalam, *s.a.* Kaṇḍirādittam, (24), 74, 324, 336, 374, 453, 485, 494, 496, 497.
Gāndharvadāsan, *m.*, 299.
Gāndharva-teru, *street outside Tanjāvūr*, (12), 251, 252, 436, 446, 458, 476, 477, 478, 482.
Gāndharvaturai Kavāli, *m.*, 299.

Gaṇeśa, *s.a.* Gaṇapati, (13n), (35n), (40n), (41n), 149n, 354.
Gaṇeśa, *shrine*, (13n).
Gaṅga or Gaṅga, *dy.*, 303, 311.
Gaṅgā, *the Ganges*, (38n), 109, 250n, 312, 353, 355, 387.
Gaṅga, *Western, dy.*, (3n), 376, 379, 380, 381, 397, 388, 505, 518, 529.
Gaṅga-Bāṇa, *family*, 362, 376.
Gaṅgā-bhaṭṭārakī, *the goddess Gaṅgā*, (33), 171.
Gaṅgaikonda-Chōla, *sur. of Rājendra-Chōla I.*, (20), 230.
Gaṅgaikonda-Chōlēsvara, *te.*, (20).
Gaṅgaikondān, *vi.*, (29).
Gaṅgaikondaśōraṇ or Gaṅgaikondaśōraṇ, *vi.*, 112 and add., 115 and add.
Gaṅgaikondaśōrapuram, *vi.*, 105, 109.
Gaṅga-maṇḍalam, *s.a.* Gaṅgapādi, 235.
Gaṅgapādi, *co.*, (2), (5), (17n), (21), (29), 8, 17, 35, 48, 72, 123, 128, 198n, 241, 250, 256, 424, 425, 427, 432.
Gaṅga-Pallava, *dy.*, (37n), 506, 513.
Gaṅgapura, *vi.*, 373.
Gaṅgayan, *m.*, 117.
Ganges, *ri.*, (19n), (38n), 499, 514.
Gaṅgēya, *form of Subrahmanya*, (37n).
gaṇin or gaṇitādhirāja, *an astrologer*, 302n.
Gaṇḍadēśa, *co.*, (19n), 109.
Gauri, *s.a.* Pārvatī, 354, 511.
Ghaṭamuni, *s.a.* Agastya, 59n.
ghaṭikā, 502, 504, 510, 511.
Ghaṭikāchala, *hill*, 502n.
Ghōraśarman, *m.*, 345, 360.
Gidāṅgil, *vi.*, (27).
Girijā, *s.a.* Pārvatī, (30n).
girindra, *a hill-chief*, 381, 388.
gōmukha, 177n.
gōtras :—
Āgnivēśya, 373, 532.
Ātrēya, (20), 373, 532, 535.
Bhāradvāja or Bharadvāja, 345, 359, 360, 373, 506, 513n, 532, 533, 534, 535.
Bhārgava, 533.
Dhūmrāyaṇa, 534.
Garga, 533, 534.
Gōtama or Gautama, 154, 373, 531, 532, 534.
Harita or Hārīta, 373, 534.
Jātūkarna, 373.
Kānvāyaṇa, 380n.
Kapi, 534.
Kāśyapa, 373, 531, 534.
Kaṇḍīnya, 373.
Kāśika, 373, 533, 534.
Kutsa, 534.
Lōhita, 373, 533.
Māthara, 534.
Mudgala, 373, 533.
Pādarāṇi (Bādarāyaṇa ?), 534.
Parāśara, 373, 534.
Paurukutsa, 534.
Rathītara, 519, 532.
Śālāvata, 534.
Sāṃkṛiti, 534.

Sāvarṇi, 534, 535.
Śunaka, 533.
Vādhūla, 373, 533, 534.
Vārakhya, 534.
Vasishṭha, 373, 534.
Vatsa, 373, 533, 534, 535.
Vishṇuvṛiddha, 373.
Gōvindachandra, *k.*, 109.
Gōvindaṇ Sōmanādan, *m.*, 301.
Gōvindapādi, *s.a.* Tirumalpur, (28).
Gōvindaśarman, *m.*, 373.
Gōvindavarman, *Pallava prince*, 344, 357, 506.
grāmadēvatā, *a village goddess*, (40).
Greek, (16n), 428.
gūdhachaturthapāda, *verse*, 371.
Guha, *form of Subrahmanya*, (37).
Guṇabhara (Kunabharan), *sur. of Mahēndravarmān I.*, 341.
Guṇadara, *m.*, 535.
Guṇappugar Marudān, *m.*, 259.
Guṇavaṇ Madurāntakāṇ, *m.*, 303.
Guṇavati-Īśvara, *te.*, 288, 293, 297.
Guṇḍōdara, *goblin*, (30).
Gūrjara, *dy.*, 519n.
Gurukkal, *image of*, 497.
Gwalior, *vi.*, 42n.

H.

hālāhala, *poison*, (34).
halahala, *variety of ruby*, (17n), 81, 82, 83, 84, 88, 89, 433, 435, 436.
Hara, *s.a.* Śiva, 353, 512.
Hari, *s.a.* Viṣṇu, 357, 529, 530.
Hari, *W. Gaṅga k.*, 380, 387.
Haridrā-Gaṇapati, *form of Gaṇapati*, (35).
Harihar, *vi.*, 380n.
Harihara, *god*, 386n.
Hariharaputra (Ariyaraputtiran), *s.a.* Aiyaṇ, (40n).
Harisvāmi-Chaturvēdin, *m.*, 532, 533.
hasta, *linear measure*, 359n.
Hastimalla, *sur. of Prithivīpati II.*, 153, 362, 376, 380, 388.
Hemādri, *author*, (32), (34n), (35n), (36n), (39).
hēmagarbha, *gift*, (7n), 386.
Hemāvati, *vi.*, 425.
Hēramba-Gaṇapati, *form of Gaṇapati*, (35).
Himālaya, *mo.*, 311.
Himavat, *s.a.* Himālaya, (30n).
Hindu, 428.
Hindu iconography, (30).
hintāla, *tree*, 371.
Hiraṇya, Hiraṇyavarman I. or Hiraṇyavarma-Mahārāja, *Pallava prince*, 344, 354, 357, 379, 506, 518.
Hiraṇyavarman, *m.*, 379.
Hiraṇyavarman II., *sur. of Dantivarman*, 506, 518, 528.
Hsien-Tsiang, *Chinese traveller*, 2n.
Hoysala, *dy.*, 381n.
Hoṭṭūr, *vi.*, (6).
Hṛidaya-Śivaṇ, *sur. of Aiyaṇ Pennōrbāgaṇ*, 258.

INDEX.

I.

īchchēppī, a *fly-whisk*, 11, 19, 20.
Idaikkaraigāri, *m.*, 303.
Idaikkarai Sūri, *m.*, 480.
idaikkattu, *front plate*, 145, 214, 227.
idaippattam, *tax*, 530n.
idaippūchi *s.a.* idaippattam, 512, 530n.
Idaturai (Idaturai)-nādu, *di.*, 92, 94, 108, 221, 403.
idai-vari, *tax on weights*, 117.
Idaiyala-nādu, *di.*, (21), 103, 104.
Idaiyarnallūr, *s.a.* Edayarnallūr, (23), 325.
Idaiyārrukkollai, *land*, 389.
Idaiyārrumaṅgalam, *s.a.* Edayāttimangalam, (26), 229, 327.
Idaiyārru-nādu, *di.*, (26), 229, 327.
Idaṅgarī-Nāyanār, *Śaiva saint*, 458n.
Idavai, *vi.*, (23), 326, 336, 457, 484.
Iṅṁmaraimaṅgalam, *sur. of Kāñchivāyil*, 365, 374.
Ilachchikudi, *vi.*, (23).
Ilāḍamahādēvi or Ōḍēviyār (Lātamahādēvi), *queen of Rājārāja I.*, (7), (34), 459, 484, 486, 491.
ilaichcheppu, a *betel-leaf box*, 11.
ilaṣuni or laṣuni, *property of ruby*, 434.
ilai-tattu, a *betel-leaf salver*, 13, 424.
Ilaiyān Sāttan, *m.*, 451.
Ilaiya-Rājārāja-terinda-Valaṅgai-Vēlaikkārar, *regiment* (9), 300.
Ilaiyatāri Kuppai, *m.*, 448.
Ilambulivāy, *vi.*, (27), 448, 449, 483.
Ilāmuriḍēsam, *co.*, 109.
ilāñchīnaippēru, *tax*, 115.
Ilaṅgā, *f.*, 288.
Ilaṅgāsōgam (Laṅkāśōka), *island*, 109.
ilaṅgō, an *heir-apparent*, 234.
Ilaṅgōyil, *f.*, 285.
Ilaṅgōyil, *to.*, 285n.
Ilaṅjēcheppi, *Chōḷa k.*, 153n, 378.
Ilatti Śadaiyan, *m.*, 303.
Ilavam, *f.*, 294.
iluppaipāl, *olive oil*, (5), 424, 427, 428.
Imaiyam, *s.a.* Himālaya, 311.
īna-vari, *tax*, 117.
Indian Ocean, (7).
Indirā, *s.a.* Lakshmi, 510.
Indiradan (Indraratha), *k.*, 108.
Indra, *god*, 92, 94, 108, 221, 354, 355, 356, 357, 358, 386, 388, 403, 413, 529.
indrachchanda, *jewel*, 40n and add.
inḍu, *creeper*, 389.
Īṅgaiyūr, *s.a.* Īṅgūr, (24), 61.
Īṅgan, *s.a.* Enkan, (22), 334.
Īṅga-nādu, *di.*, (21), (22), 48, 132, 333, 334.
Īṅgūr, *vi.*, (21).
Iniyan Vādugan, *m.*, 493.
Innambar-nādu, *di.*, (23), 53, 59, 321, 336.
Innambūr, *vi.*, (23).
Innilavañji, *f.*, 283.
interest, *rate of*, (17).
ippi-paru, *property of pearl*, (17n), 81.
īrachchēri, 50, 60, 61, 62, 63, 64.
irai, *tax*, 499.
irai-kaḍan, *do.*, 427.

Iraikkudi, *s.a.* Erakudi, (24), 452.
Iraippunaichchēri, *vi.*, 513.
Iraiyanaraiyūr, *s.a.* Elvanasur, (27).
Iraiyanśēri, *vi.*, (24), (25), 62, 336.
Iraiūrudaiyān, *sur. of Namba*, 507, 512.
Irakkandoṟu, *vi.*, 519, 533.
īram, *toddy*, 50n.
Īram or Īra-maṅdalām, *Ceylon*, (5n), (21), (29), 8, 17, 35, 48, 72, 92, 94, 108, 123, 128, 150, 221, 241, 250, 256, 379, 403, 424, 427, 428, 432.
Irāman Kamban, *m.*, 300.
Irāman Kaṇavadi (Gaṇapati), *m.*, 258.
Irāman Marudan, *m.*, 455.
Irāman (Rāma) Śambandan, *m.*, 257.
Irāmanūr, *vi.*, (23), 124.
Irāman Valavan, *m.*, 455.
Irāmi, *f.*, 286, 292, 294.
īrapūchi, 512.
Iranamugarāmi, *f.*, 279.
īraṅgōlli (iraṅgōlli), a *washerman*, 302n.
Iraṇi Kaṇṇi, *m.*, 454.
Irāśiṅgan Muppali, *m.*, 450.
irattai, *variety of pearl*, (17n).
Irāttakkuri, *vi.*, 533.
Irāttamā-Trivēdin, *m.*, 533.
Īrava, a *toddy drawer*, 512, 531.
Iravikulamāṇikkam, *f.*, 280.
Iravikulamāṇikkanallūr, *vi.*, 454.
Īrayiravan Pallavayan or Araisūrudaiyān Īrayiravan Pallavayan, *oh.*, (10), 98, 222, 223, 459, 482, 490.
Īrayūr, *vi.*, 532, 533, 534.
Iriga, *prince*, 381, 387.
Irumaḍi-Śōraṇ, *portion of the Tañjāvūr palace*, 8.
Irumaḍi-Śōra Vādyamārayān, *sur. of Brahmakuttan Kaṇavadi*, 298.
Irbudal, *s.a.* Irbutalai, (24), 74, 95, 229, 327, 405n.
Irbūlai, *s.a.* Āpatsahāyēsvara, 309n.
Irbutalai, *vi.*, (24).
Iruṅgaṇḍi, *vi.*, 519, 534.
Iruṅgōlappādi, *di.*, (23), 338.
iru-pū, *two-crop* (land), 117 add.
iruvēli, *andropogon muricatum*, 512.
Isaiñāniyār, *mother of Sundaramūrti*, 154.
Īsāna, *face of Pañchamukha*, (30n).
Īsāna or Īsānamūrti, *god*, 228, 413, 414.
Īsānamaṅgalam, *s.a.* Tiruchchendurai, (23).
Īsāna-Sivan, *sur. of Sātti* (Śakti) Tirunāvukkaraiyan, 258.
Īsāna Śiva-Paṇḍita, *m.*, (19n), 92, 109n, 413, 414, 459, 497.
Īsvara, *s.a.* Śiva, (32), 1, 52n, 165, 253, 354.
Īsvara-pōtarāja, *s.a.* Paramēsvaravarman I., 341.
Ittāchchi-Īsvara, *te.*, 282, 291, 296.
Iyalāttimaṅgalam, *vi.*, (28).
Īyakkāttukkōyil, *vi.*, 519, 535.

J.

Jagadēkavira-Suvarpamaṅgalam, *sur. of Ava..ka-mallakuḷam*, 116.
jagatippadai, *the upper tier of a basement*, 11, 18, 35.

Jaina, (5n), (6), (12), 48, 52n, 60, 376, 390n.
jalayantra, a water-lever, 364, 372.
Jambai, *vi.*, (27).
Jambudvīpa, *India*, (20), (21).
Jambukēśvara, *ts.*, (31), 230, 233n, 234n, 253, 260n, 288n, 378.
Jananātha, *title of Chōla kings*, (9).
Jananātha-chaturvêdimāṅgalam, *vi.*, (25), (28), 74, 229, 327, 452.
Jananāthapuram, *vi.*, 279, 284, 285, 289, 293.
Jananātha-terinda-parivāratātār, *regiment*, (9), 96, 460, 491, 492.
Jananātha-terinda-parivāratātār, *sur. of Mūlaparivāra-vittēru*, (9), 460, 485, 486.
Jananātha-vaṇaṇḍu, *sur. of Malāṇḍu*, (27).
Jayabhīmatali, *ts.*, 291, 292, 300.
Jayadhara, *sur. of Kulōttuṅga-Chōla I.*, 230.
Jayadratha, *mythical prince*, (34).
Jayaṅgonḍa-Sōra (Jayaṅkonḍa-Chōla), *sur. of Rājārāja I.*, (7), 125n, 312, 437n.
Jayaṅgonḍa-Sōra-Brahmamahārājan, *sur. of Namban Kūttādi*, 460, 493.
Jayaṅgonḍa-Sōra-maṇḍalam, Jayaṅkonḍa-Sōra-maṇḍalam or Jayaṅkonḍa-Chōla-maṇḍalam, *sur. of Tonḍai*, (21), (27), 111n, 312, 313, 320, 390, 392, 393, 424, 426.
Jayaṅgonḍasōranallūr, *sur. of Veṭṭiyār-Padaivīḍu*, (27).
Jayaṅgonḍasōranallūr, *vi.*, (27), 451, 452, 489, 490.
Jayaṅgonḍasōrapperrunderu, *street outside Tanjāvūr*, (12), 437, 452.
Jayaṅkonḍa-Chōla-Brahmārāyan, *m.*, 125n.
Jayaṅkonḍa-Sōra-chaturvêdimāṅgalam, *vi.*, (24), 338.
Jayaṅkonḍa-Sōra-Kaḍigaimārāyan, *sur. of Rājakēsari Kōṇḍarāman*, 125, 300.
Jayaṅkonḍa-Tonḍamaṇḍalam, *s.a.* Jayaṅgonḍa-Sōra-maṇḍalam, 313.
Jayantā, *Indra's son*, 511.
Jayantarudra-Chaturvêdin, *m.*, 534.
Jayasirihā (II), *W. Chalukya k.*, 94, 108, 221.
Jayasirihā IV, *do.*, 231, 235n, 390.
jayastambha, a pillar of victory, 504n.
Jews, of Cochin, 110.
Jishnu, *s.a.* Vishnu, 530.
Jñānasakti or Jñānasaktidhara, *form of Subrahmanya*, (37).
Jōnaka (Sōnagan), a Greek, Roman or Arab, (16n), 428, 434n, 439.
Jyēsthā, *goddess*, (41).
Jyēsthapāda-Sōmayājin, *m.*, 345, 358.

K.

Kachchi, *s.a.*, Conjeeveram, 259n, 344n.
Kachchippēḍu, *vi.*, 507, 513, 514.
kachchōlam, kaichchōlam, kachhōlēm or kachhōla, *verses*, 189, 408, 422.
Kāḍadēvar, *ts.*, 59, 60n.
Kāḍādi Vāṭṭāran, *m.*, 477.
Kaḍaikkōṭṭūr, *vi.*, 376, 382, 388, 389.

Kaḍaikkūḍi, *s.a.* Kadakkūḍi, (25), 385.
Kaḍaikkūḍi, *s.a.* Kadayakkūḍi, (26), 301 and add.
kaḍaikkūṭṭilakkai, *tax*, 115.
kaḍai-pū, *last-crop* (land), 117 and add.
Kadakkūḍi, *vi.*, (25).
Kāḍalaṅḍi, *vi.*, (23), 325, 337, 459, 485.
kaḍaligai, *part of a jewel*, 145n.
kaḍamai, *taxes*, 117.
Kadamba, *dy.*, (37), (38), 505, 511.
Kaḍamba-Bhatta, *m.*, 533.
Kaḍambaivāḍagai, *vi.*, (22).
Kaḍambanūr, *s.a.* Agarakkadambanūr, (22).
Kāḍambari, *quoted*, 357n, 371n.
Kaḍambūr, *vi.*, 260, 282, 285, 286, 291, 292, 295, 296.
Kāḍan Arunūruvan, *m.*, 451.
Kāḍan Āykoṇḍu, *m.*, 487.
Kāḍan Kaṇavadi (Gaṇapati), *m.*, 123.
Kāḍan Kaṇḍan, *m.*, 496.
Kāḍan Korran, *m.*, 480.
Kāḍan Kūttan, *m.*, 489.
Kāḍan Mañjan, *m.*, 487.
Kāḍan Marudan, *m.*, 491.
Kāḍan Nilāvi, *m.*, 450.
Kāḍan Panaiyan, *m.*, 457.
Kāḍan Paṭṭan, *m.*, 491.
Kāḍan Pādi, *m.*, 451.
Kāḍan Sāttan, *m.*, 487.
Kāḍan Sēndan, *m.*, 491.
Kāḍan Sīrukōlli, *m.*, 490.
Kāḍāram or Kīḍāram, *co.*, 105, 106, 109, 250n.
Kaḍāram, *vi.*, 109.
kaḍava, *Tamil suffix* (15).
Kāḍavanmahādēvi, *vi.*, 116.
Kadavāymaṅgalam, *vi.*, (23), 325.
Kadayakkūḍi, *vi.*, (26).
kāḍi, *grain measure*, 512.
kaḍigaiyār (kaḍigaimakkal), *s.a.* vandin, 125n.
kadirkkānam, *share of corn-ears*, 360n.
Kāḍugāl, *village goddess*, (19), (41), 64.
Kāḍugāl, *f.*, 285.
Kaḍukkāri Sāndīran, *m.*, 491.
Kaḍumbiḍugūṣēri, *quarter of Māmallapuram*, 341n.
Kāḍupattī Tamirappēraraiyan, *ch.*, 514.
Kaḍuvāy, *s.a.* Kaḍuveiyāru, (21n), 48n, 51n.
Kaḍuveiyāru, *vi.*, (21n), 48n.
Kaidavakaida . . . -vēlam, *sur. of Pañchavanmā-dēviyār-vēlam*, (12), 481.
kaikkārai, an arm-ring, 13, 19, 89, 145, 159, 166, 189, 193, 197, 214, 227, 410, 433.
Kaikkōla, *class of weavers*, 390n.
Kailāsa, *mo.*, 354, 504, 511.
Kailāsanātha, *ts.*, (37), 106, 390, 392, 504.
kaisu, ½ palam, 75, 77, 124, 130n, 408, 409.
Kaitabha, *demon*, 386.
kai-vattagai, a small basket, 422, 423.
kaiyeruttu, a written agreement, 103.
kākabindu, *flaw in diamond*, (16n), 81.
kākapādam, *do.* (17n).
kākavrinta, *variety of diamond*, 399.
Kākkaimirā, *vi.*, 532, 534.
Kākusthavarman, *Kadamba k.*, 502.
kāl, a pendant (?), 214.
Kālabhartri, *s.a.* Kāpagōpa, 501, 502, 503, 510.

- Kalabhra, *co.*, 343, 356.
 Kālahasti, *vi.*, (28), (31).
 Kalaiyanpādi, *vi.*, (27), 495.
 Kalaiyan Sōman, *m.*, 534.
 kālakūṭa, *poison*, 354n.
 kalam, *a ship*, 8, 35.
 kalam, *a trumpet*, 11, 419.
 kalam, *grain measure*, (10), (17), (18), 42n, 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 68, 74, 75, 76, 77, 93, 95, 109, 130, 131, 183, 134, 148, 149, 259, 278, 307, 320, 402, 404, 405, 426, 427, 428.
 Kalamalai, *vi.*, (27), 492.
 Kālāmbū Viḍaman, *m.*, 494.
 Kālamukkiyan Sāmi, *m.*, 481.
 kaṇāṅgam, *flaw in diamond*, (17n).
 kālāñji, *a betel-pot*, 10.
 kalāpachchhanda, *ornament*, 40n and add.
 Kālā-Piḍāri, *image of*, (40), 401, 402.
 Kālā-Piḍāriyār, *te.*, (19), (41), 63 and add, 64 and add.
 Kalappālan Puṇṇirākāri, *m.*, 456.
 Kalappār (Kalappār), *vi.*, (22), 100, 321.
 Kalāra-kūṇram, *di.*, (24), 62, 326.
 Kālari Āchchan, *m.*, 300.
 Kālari Īṇan, *m.*, 490.
 Kālari Koramban, *m.*, 492.
 Kālari . . . īṇan, *m.*, 448.
 kalāsa, *a pot*, 10, 20, 423.
 kalāsappānai, *a censer*, 11, 18, 20, 416, 421, 423.
 Kālāsarman, *m.*, 373.
 Kālāsarma-Trivēdin, *m.*, 533.
 Kalattūr, *vi.*, (26), 340n, 493, 519, 532.
 Kalattūr-kōṭṭam, *di.*, 340.
 kalāvam or kalāpam, *ornament*, 188, 224n, 227, 399.
 Kalavari, *Tamil poem*, 152, 153, 377, 378.
 Kali, *age*, 235, 311, 356, 357, 358, 371, 388, 511.
 Kali, *f.*, 284.
 Kālī, *goddess*, 372 and add, 392.
 Kālī Apukkan, *m.*, 456.
 Kālī Araiyan, *m.*, 495.
 Kālīdāsa, *poet*, (36), 399n.
 Kālīdurga, *vi.*, 364, 372.
 Kālīkkōṭṭai, *s.a.* Oaliout, 364n.
 Kālī Mulli, *m.*, 495.
 Kālī Nakkan, *m.*, 447.
 Kalindavarman, *Pallava k.*, 343, 356.
 Kālīṅga, *co.*, (4), 8, 17, 35, 48, 72, 123, 128, 230, 241, 250, 256, 308, 309, 311, 432.
 Kālīṅganagara, *vi.*, 232n.
 Kālīṅgattu-Parani, *Tamil poem*, (1n), (3), 113, 116n, 153, 230, 231, 232, 241n, 250n, 303, 377, 378, 380.
 Kālī Sāmbandan, *m.*, 258.
 Kālī Śūṇṇi, *m.*, 495.
 Kālīyālan . . . , *m.*, 451.
 Kaliyan Āchchan, *m.*, 494.
 Kaliyan Ariñji, *m.*, 494.
 Kaliyan Kaṇḍan, *m.*, 483.
 Kaliyan Paraman, *m.*, 451.
 Kaliyan Tūduvan, *m.*, 494.
 Kaliyan Ūṇan, *m.*, 483.
 Kālīyūr-kōṭṭam, *di.*, (28).
 Kālīyūr-kūṇram, *di.*, (28).
 Kallakkūr, *vi.*, 534.
 kallāl, *tree*, 360.
 kallāli (kallālam), *do.* 389.
 Kallan Nakkan, *m.*, 496.
 Kallar, *caste*, (36).
 Kallarai, *f.*, 285.
 Kaḷḷikkudaiyān, *a native of Kaḷḷikkudi*, 459n, 498.
 Kaḷḷikkudi, *vi.*, 498.
 kaḷḷippū, *part of a jewel*, 19, 227, 434.
 Kallūr, *vi.*, (22), (23), 322, 334, 451.
 kalpa or kalpaka, *trees*, (35n), 371, 388.
 Kalvan Śeruvan, *m.*, 481.
 Kalyāṇasundara, *form of Śiva*, (30), 95, 96, 193, 194, 197.
 Kalyāṇi, *vi.*, (5).
 Kāma (Cupid), *god*, 357, 371, 386.
 Kāmadamaṅgalam, *vi.*, (26), 412.
 Kāmākkambhīśvara, *te.*, 292, 296.
 Kāmakkōḍi, *f.*, 282.
 Kamalākrapura, *sur. of Kolann*, 308.
 Kamalāpura, *s.a.* Tiruvārūr, 154.
 Kamalavati, *queen of Śubhadēva*, 152, 253, 378.
 Kāmāmōgi, *f.*, 291, 292.
 Kāman Aiyāran, *m.*, 299, 496.
 Kāmarasavalli, *vi.*, (23).
 Kāmaravalli or Kāmaravalli-chaturvēdimāṅgalam, *s.a.* Kāmarasavalli, (23), 324, 453, 456, 459, 482, 492.
 Kāmaya-Chaturvēdin, *m.*, 532.
 Kambai, *s.a.* Vehkā, 359n.
 Kambaṇa- or Kambanna-Uḍaiyar, *Vijayanagara prince*, 390, 392, 393n.
 Kambaṇ Kavaḍi, *m.*, 456.
 Kambaṇ Tattai, *m.*, 489.
 Kambaṇ Tiruvāvukkaraiyan, *m.*, 257.
 Kambattaḍi-maṇḍapa, (30).
 kambī, *an ear-ring*, 19, 73, 89, 160, 197, 227, 400.
 Kāmi, *f.*, 286.
 Kammāla, *class of artisans*, 47n, 63n.
 Kammāṇan, *s.a.* Kammāla, 47n, 63n.
 Kammāṇasēri or Kammāṇasēri, *the quarter of the Kammāṇans*, 47, 48, 50, 59, 62, 63, 64, 67.
 Kamugañjēṇḍaṅkudi or Kamugaṇsēṇḍaṅkudi, *s.a.* Sēṇḍaṅgudi, (26), 448, 457, 481.
 Kāmuttiri, *f.*, 293.
 Kanadāya-Shaṇḍaṅavid, *m.*, 532.
 Kāṇagōpa, *Pallava k.*, 343, 356, 502, 503.
 Kanakasabhā, *the golden hall (of the Natarāja temple at Chidambaram)*, 295n, 379.
 Kaṇakkan-kōṭṭiyāram, *di.*, (29), 425, 428.
 Kaṇakkusāram, *name of a Malayalam work*, 338.
 kāṇam, *share*, 360.
 Kāṇan Pūsal, *m.*, 491.
 Kānappēr, *vi.*, 149n.
 Kaṇattān Peṇṇān, *m.*, 457.
 Kaṇattān Vēḷadaraiyan, *m.*, 448.
 Kanaṇj, *vi.*, (39).
 Kaṇavadi, *f.*, 290, 296.
 Kaṇavadi Strāman, *m.*, 452.
 Kaṇavurutta (Gaṇarudra)-Trivēdin, *m.*, 534.
 Kāñchī or Kāñchīpura, *s.a.* Conjeeveram, 113, 115n, 341n, 343, 344, 345, 377n, 380, 390, 392, 393, 502, 503, 505, 510.
 Kāñchidvāra, *s.a.* Kāñchivāyil, 365, 372.

- Kāñchivāyil, *vi.*, (11), 92, 95, 365, 374.
Kandāḍai Vāsudēva-Chaturvēdi-Bhaṭṭa-Agnichitta-Sarvakratu-Vājapēyin, *m.*, 534.
Kandāḍai Vāsudēva-Chaturvēdi-Bhaṭṭa-Agnichitta-Sarvakratuyājīn, *m.*, 533.
Kandāḍai Vāsudēva-Chaturvēdin, *m.*, 533.
Kandakumāra-Chaturvēdi-Bhaṭṭa, *m.*, 532.
Kandakumāra (Skandakumāra)-Chaturvēdin, *m.*, 531, 532, 534.
Kandakumāra-Kramavid, *m.*, 531.
Kāṇḍalūr or Kāṇḍalūr-Śālai, *vi.*, (2), (3), 8 and add., 17, 35, 47, 72, 123, 128, 241, 250, 256, 432.
kaṇḍam, a *blade* (?), 189.
Kaṇḍam, *f.*, 286.
Kandama-Chaturvēdin, *m.*, 532.
Kandapa-Chaturvēdin, *m.*, 533.
Kaṇḍan Aiyān, *m.*, 493.
Kaṇḍan Ālan, *m.*, 496.
kaṇḍanān, *neck-ornament*, 193, 432.
Kaṇḍan Irāman, *m.*, 478.
Kaṇḍan Kāḍan, *m.*, 478.
Kaṇḍan Karuvēlan, *m.*, 449.
Kandanōlu Nārāya-Kurunādan, *m.*, 499.
Kaṇḍan Pirāṇḍai, *m.*, 480.
Kaṇḍan Tōramuḍaiyān, *m.*, 481.
kaṇḍappaḍai, *panel of basement*, 90.
Kandapūdi (Skandabhūti)-Daśapuriya, *m.*, 534.
Kaṇḍarāchechan Paṭṭālagan, *ch.*, 459, 478, 479, 480, 481.
Kaṇḍarāchechi, *f.*, 289.
Kaṇḍarāditta, *s.a.* Gaṇḍarāditya, 260.
Kaṇḍarādittan, *poet*, 374.
Kaṇḍarāditta Perundachchan, *m.*, 375.
Kaṇḍarāditta Perundachchan, *sur. of Ilatti Śaḍaiyan*, 303.
Kaṇḍarādityam, *s.a.* Kandarādittam, 374.
Kāṇḍāra-nāḍu, *di.*, (25), 454, 456, 487.
Kandavarman, *Pallava k.*, 503n.
Kaṇḍayan, *m.*, 402.
Kaṇḍi Kāli, *m.*, 300.
Kandirādittam, *vi.*, (24).
kaṇḍiyava, kaṇḍiyava, *corruptions of kaṇṭhīrava*, 299n.
Kaṇḍiyūr, *f.*, 283.
Kaṇḍiyūr, *vi.*, 260.
kaṇḍu, a *ball* (?), 432.
Kaṇḍāyanēri, *tank*, 389.
kaṇḍil, *part of a trumpet*, 11, 12.
kāṇi, *land*, 116, 117.
kāṇi, *land measure*, 427.
kāṇi, *of a maṇḍādi*, 65n, 399n, 427.
Kaṇichchan Nāgan, *m.*, 455.
Kaṇichchan Tirumalai, *m.*, 447.
kāṇikkaḍan, *land assessment*, (17), 47.
kaṇimurrūttu, *land enjoyed by Jaina teachers*, 48.
Kaṇiyanūr, *vi.*, 115n.
Kaṇjānagaram, *vi.*, (21), (24).
Kāñjan Kōṇḍaiyan, *m.*, 412.
Kaṇjāranagar or Kaṇjāranagaram, *s.a.* Kaṇjānagaram, (21), (24), 50, 295, 337.
Kāñjikkuri, *vi.*, 533.
kaṇkāni, *an overseer*, 112.
kaṇkāni-nāyagam, a *head-overseer*, 149.
Kaṇmāda-Shaṇḍaṅgavid, *m.*, 534.
Kannāḍa (Karnāṭa), *co.*, 311.
Kaṇṇakumāra-Chaturvēdin, *m.*, 532.
Kaṇṇam, *f.*, 292.
Kaṇṇan channel, 62, 64.
Kaṇṇan Kaliyan, *m.*, 452.
Kaṇṇaradēva or Kaṇṇaradēva, *s.a.* Kṛishṇa III., 259.
Kaṇṇaradēvi, *f.*, 259, 290.
Kaṇṇi, Kaṇṇiyākumari (Kanyākumari) or Kumari, *s.a.* Comorin, 236.
Kaṇṇigudi, *vi.*, (27), 451, 496.
kaṇṇittukānam, 360.
Kānūr Puliyān, *m.*, 494.
kaṇṭha-tuḍar or kaṇṭha-nāṇ, a *necklace*, 19, 89, 193.
Kaṇva, *sage*, 380, 387.
kapāla, *Skull (symbol of śiva)*, 145.
Kāpālika Vāli, *m.*, 258.
kār, *inferior kind of paddy*, 117, 312.
Kārachchēri, *vi.*, (25), 452.
Kārachchirai, *vi.*, 532, 534.
kaṇḍigai, *part of a jewel*, 214, 216.
kaṇḍu, *variety of pearl*, (17n), 35.
karai, a *block of land*, 116.
kārai, *collar*, 216.
karai, *property of pearl*, (17n), 81.
kārai, *shrub*, 389.
Kāraikkāl, *f.*, 295.
Kāraikkāl (Karikal), *vi.*, 52n, 295n, 342.
Kāraikkāl-Ammayār, *one of the sixty-three Śaiva devotees*, 295n.
Karambai-nāḍu, *di.*, (25), 76, 229, 446.
Karambai Nakkan, *m.*, 452.
Kārāmbi, *vi.*, 373.
Kārambichchēdu or Kārambichchēttu, *vi.*, 519, 531, 532, 533.
Karambiyam, *f.*, 283.
Kāraṇāgama, *quoted*, (29n), (30n), (31n), (32n), (34n), (35n).
Kārāṇai Nāgan, *m.*, 491.
Kārāṇai Nārāyaṇan, *m.*, 491.
Kārāṇai Śūrri, *m.*, 491.
kaṇānam (kaṇāṇṭān), *village accountant*, 118n, 361.
Kāraṇāṇṭān, 118 and add.
kāraṇavan, 118 add.
Kaṇāṇavichchādiri, *f.*, 280.
Karandai Kāvan, *m.*, 454.
kaṇāṇigai, *part of a crown*, 90.
Kaṇāṇigaicheppu (or ° choppu), a *chunam-box*, 11, 18.
kaṇāṇikka-jōdi, *the karnam's quit-rent*, 119.
Kaṇāṇi Śūvaran, *m.*, 449.
Kaṇāṇjai or Kirāṇji *s.a.* Kāza, 519, 531, 532, 533, 534.
kaṇāṇju, *gold and silver weight*, (18), 8, 9, 10, 11, 12, 13, 14, 17, 18, 19, 20, 35, 36, 37, 38, 39, 40, 41, 42, 51, 60, 65, 66, 67, 68, 73, 81, 82, 83, 84, 87, 88, 89, 90, 92, 131, 132, 145, 159, 160, 161, 165, 166, 169, 172, 173, 174, 177, 187, 188, 189, 190, 193, 197, 198, 213, 214, 215, 216, 217, 220, 224, 227, 242, 243 and add., 244, 245, 246, 338, 398, 399, 400, 401, 410, 411, 412, 413, 415, 419, 420, 421, 422, 423, 424, 426, 427, 432, 433, 434, 435, 436.
kāraṇmai, *tax*, 426, 427.

- Karātaka, *author*, 357n.
 Kārāyil, *f.*, 285, 293.
 Kārāyil or Kārāyal (Tirukkāravāsal), *vi.*, 260, 285n.
 Kārāyil Eduttapādām, *ch.*, (10), 132, 285n, 459, 486, 487, 489.
 Kārāyil Eduttapādām, *god*, 285n.
 Kārāyil Vāgai, *m.*, 453.
 kareiyid, *periodical distribution of land*, 116n.
 kari, *flaw in diamond*, (17n).
 Kāri Achehan, *m.*, 449, 490.
 Kāri Ēran, *m.*, 448.
 Kāri Eṇunūrravan, *m.*, 454.
 Karikāl or Karikāla, *Chōla k.*, 153, 377, 378, 386.
 Karikāla-Kannan, *s.a.* Karikāla-Karna, 460n.
 Karikāla-Karna (Kṛishṇa), *Chōla prince*, 460.
 Karikāla-Karna Pallavaraiyan, *ch.*, 493, 494.
 Karikāla-Karna Pallavaraiyan, *sur. of Vayiri Arumōṇi*, 459, 460, 496.
 Kāri Kāli, *m.*, 484.
 Kāri Kalvan, *m.*, 452.
 Kāri Kaṇḍan, *m.*, 448.
 Kāri Kaṭṭi, *m.*, 448.
 Kāri Kuṭitāṅgi, *m.*, 482.
 Kāri Kuḷavan, *m.*, 451.
 Kārimuṅgalam, *vi.*, (24), 64.
 Kāri Māni, *m.*, 491.
 Kāri Marapādi, *m.*, 456.
 Kāri Mīli, *m.*, 491.
 Kāri Mupnūrravan, *m.*, 485.
 Kāri Nāgan, *m.*, 486.
 Kāri Nakkan, *m.*, 453.
 Kāri Nārāyaṇan, *m.*, 488.
 Kāri. pān, *m.*, 451.
 Kāri Panaiyan, *m.*, 455.
 Karipparu, *vi.*, 519, 531.
 Kāri Śāttan, *m.*, 448, 491.
 Kāri Śeruvīdai, *m.*, 490.
 Kāri Śirupuli, *m.*, 490.
 Kāri Śūri, *m.*, 451, 456, 486.
 Kāri Tārai, *m.*, 488.
 Kāri Ūran, *m.*, 490.
 Kāri Vādugan, *m.*, 487.
 Kariya Aravam, *f.*, 293.
 karkandū, *ornament* (?), 413.
 kārkaṇai, *do.* 159.
 karkidai, *stone-fold for cattle*, 60.
 Karkuḍi, *s.a.* Uyyakkōṇḍān-Tirumalai, 334, 375.
 Karkuḍi, *vi.*, (22).
 Karna, *epic hero*, 512.
 Kār-nāḍu, *di.*, (23), 336.
 karnaprāvarana, *s.a.* karnaprāvṛita, 202n.
 karnaprāvṛita, (33), 202.
 Karnāṭa, *co.*, 117.
 karnikāra, *tree*, 371.
 Karnisuta, *s.a.* Karātaka, 357.
 Kārōnam, *f.*, 296.
 Karpagadāni, *f.*, 288.
 Karpagadānipuram, *vi.*, 282, 284, 288, 292.
 Karpagamāpikkam, *f.*, 284.
 karpāru, *flaw in ruby*, (17n).
 Karṛali, *f.*, 292.
 Karṛali Arattan, *m.*, 479.
 Karṛali-chaturvēdimaṅgalam, *vi.*, (23), 327.
 Kārttigai, *festival*, 129, 131.
 kārttigai-paḥchhai, *tax*, 117.
 Kārttikēya, *s.a.* Subrahmaṇya, (36), (37), (38), (39).
 Karugāvūr, *s.a.* Tirukkarugāvūr, 261, 299.
 Karuṅumalai, *vi.*, (36).
 karukku, *a bass-relief*, 11.
 Karukkudaiyān, *a native of Karukkudi*, 459n.
 Karumalam, *vi.*, 378.
 Karumamārayum, (*officers*) *who look after the king's affairs*, (11).
 Karumāpikkam, *f.*, 287.
 Karuṇākaran, ..., *ch.*, 498.
 Karuṇākara Tondaimān, *ch.*, 113.
 Karundattāngudi, *vi.*, (25), 112n.
 Karundittaikudi, *s.a.* Karundattāngudi, (26). 112 and add., 115 and add.
 Karmuḷavan Śikittan, *m.*, 493.
 Karuppūr, *vi.*, (23), 59, 119, 229, 287.
 Karuveli, *vi.*, (26).
 Karuvīli, *s.a.* Karaveli, (26), 335.
 Karuvuḷavallam, *vi.*, (26), 450, 451, 455, 456, 484, 485, 488, 489, 490, 494.
 Karuvūr, *f.*, 288, 293.
 Karuvūr, *vi.*, 110, 250n, 260, 288n, 305.
 Karuvūr Amaran, *m.*, 451.
 Karuvūrdēvar, *author and Saira devotee*, (20).
 Kāsākudi, *vi.*, 341 and add., 342 and add., 343, 344, 345, 363, 365, 377n, 502, 504, 506n, 529n, 530n.
 Kāṣavan Tāliyan, *m.*, 452.
 kāśthakārin, *a carpenter*, 513.
 kāśu, *coin or money*, (17), (18), 35, 36, 37, 38, 39, 40, 41, 42, 47, 59, 68, 73, 74, 75, 76, 77, 81, 82, 83, 84, 88, 89, 90, 92, 93, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 124, 125, 126, 130, 131, 132, 134, 145, 148, 149, 150, 151, 152, 159, 160, 165, 166, 169, 172, 174, 177, 187, 188, 189, 190, 193, 198, 213, 214, 215, 216, 222, 224, 227, 242, 243, 244, 245, 250, 251, 252, 320, 398, 399, 404, 405, 410, 411, 413, 427, 428, 432, 433, 434, 435, 436, 458, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 491, 492, 493, 495, 496, 497.
 kaśu, *s.a.* kaiśu, 130, 408n.
 kāśu-kaḍamai, 117, 247.
 kāśu-kal, *a jewel weight*, 35, 73, 81.
 Kāśyapa, *sage*, 376, 377, 380, 387.
 Kāśyapan Eduttapāda Pichchan, *m.*, 257.
 Kāśyapa-Silpa, *quoted*, (34n).
 Katāha, *s.a.* Kaḍāram, 106.
 kaṭaka or kaḍagam, *bracelet*, 19, 89, 433, 434.
 Kāṭama-Nāyaka, *Kolanu ch.*, 308.
 Kataragama, *vi.*, (37).
 katchi-erudu-kāśu, *tax*, 427.
 Kāṭṭanāral or Kāṭṭināral, *vi.*, (26), 450, 451.
 Kaṭṭi Kōnai, *m.*, 455.
 Kattiyaraiyan, *m.*, 402.
 Kāṭṭiyār-brahmadēyam, *vi.*, (23), 337.
 Kāṭṭukkuri, *vi.*, 519, 532.
 Kāṭṭuppalli, *vi.*, 507.

Kāṭṭūr, *vi.*, (24), 336.
Kaṭukuchatti Pālapōchan (Bāla-Bhōja), *m.*, 373.
Kaustubha, *gem.*, (38n), 353, 529.
Kaṭīlyā, *author of the Arthasāstra*, 40 add.
Kavacha-Sivan, *sur. of Setti Eduttapādā*, 257.
Kavaḍi Marudan, *m.*, 484.
Kavaḍi Paṭṭan, *m.*, 484.
Kavaḍi Vichchādiran, *m.*, 484.
Kavaiyattalai, *vi.*, (23), 336.
Kāvan Karandai, *m.*, 454.
Kāvanūr, *vi.*, (26), 373, 447.
Kavēra, or Kavira, *mythical k.*, 374, 377, 510.
Kāvēri (Cauvery), *ri.*, (22), (25), (41), 2n, 52n, 53n, 60n, 235, 258n, 287n, 308, 311, 374, 375, 377, 378, 516.
kāvērikkulai, *tax*, 115.
Kāvērippattanam, *vi.*, 287n.
kāvidi, *an accountant*, 302.
Kāviri, *s.a.* Kāvēri, 52.
Kāvirimaṅgalam, *vi.*, (23), 325, 337.
Kāviriṇṇambattinam, *s.a.* Kāvērippattanam, 287, 291, 296, 378.
Kāyākkudi, *vi.*, (25), 324.
Kayalūr, *vi.*, 247.
Kāyārōhaṇasvāmin, *ts.*, 279n.
Kayattār, *vi.*, (28).
Kayilāyam (Kailāsa), *f.*, 284.
Kayilāyan (Kailāsa) Ārūr, *m.*, 257.
Kayilāyan Kāri, *m.*, 487.
Kayilāyan Paṭṭan, *m.*, 487.
Kayilāyan Punnai, *m.*, 487.
Kāynirkulam, *vi.*, 519, 531.
Kāza, *vi.*, 519n.
keṇḍi, *a pitcher*, 9.
Kēndiran Paṭṭan, *m.*, 481.
Kēraḷa, *co.*, (5), 92, 94, 108, 221, 230 and add., 231 and add, 343, 356, 379, 386, 402, 403.
Kēraḷāntaka, *gate of the Tanjāvūr temple*, 228n.
Kēraḷāntaka, *sur. of Rājārāja I.*, (7), (9), 96n, 458.
Kēraḷāntaka-chaturvēdimāṅgalam, *sur. of Amap-kudi*, (26), 139, 142, 165.
Kēraḷāntaka-chaturvēdimāṅgalam, *vi.*, 323.
Kēraḷāntaka-Perundayyān, *sur. of Śippaṇ Maṇapādi*, 302.
Kēraḷāntaka-terinda-parivāratātār, *regiment*, (9), 96.
Kēraḷāntaka or Tenkarai-Kēraḷāntaka-vaṇanāḍu, *di.*, (7), (23), 74, 228, 229, 326, 327, 458, 483.
Kēraḷāntaka-vāṣal-tirumeykāppār, *regiment*, (9), 96.
Kēraḷāntaka Viṇṇupparaiyan, *sur. of Kōvan (Gōpa) Annāmalai*, (32), 193, 226.
Kēraḷāśiṅga-vaṇanāḍu, *di.*, (29).
Keruvattūr, *vi.*, (22), 321.
Kēsān Śūri, *m.*, 451.
Kēsava, *Kolanu ch.*, 308n.
Kēsava, *s.a.* Viṣṇu, 149n.
Kēsava-Chaturvēdin, *m.*, 533.
Kēsuvan Vēnni, *m.*, 495.
kēvanam, *a socket*, 214.
khaṣkhaṣ roots, (11), (18), 121, 123, 124.
khaṭvāṅga (club), *banner*, 342.
Kidangil, *vi.*, (22).
kidāram, *a kettle*, 9.
Kilādiran Orri, *m.*, 455.

Kilappalavur, *vi.*, (24).
kiḷi, (*parrot*)-ornament, 18.
Kilimaṅgalam, *vi.*, (25), 498.
Kilimaṅgalamuḍaiyān, *a native of Kilimaṅgalam*, 498.
Kiliyūr-nāḍu, *di.*, (26), 457, 496.
Killigudi or Killikudi, *vi.*, (26), 284, 295, 296, 447, 452, 485, 489, 498.
kimbirimugam, *part of a jewel*, 189, 190, 434.
kiṅgiṇi, *small bells*, 434.
Kinnara, *image of*, 202.
Kinnari, *image of*, 202.
Kinnaras and Kinnaris, *class of demigods*, (33).
kīr, *arithmetical term* ($= \frac{1}{2} \frac{1}{10}$, ($\frac{1}{2} \frac{1}{10}$)², etc.), 48n.
Kīraiyl, *vi.*, (21), 338.
Kīraṇḍēvaṅkudi or Kīraṅgudi, *s.a.*, Kīrankudi, (21), 49.
Kīrankudi, *vi.*, (21).
kīrarai, *arithmetical term* ($= \frac{1}{2} \frac{1}{10}$), 427.
Kīrār-kūrram, *di.*, (25), (26n), (29), 74, 76, 222, 229, 498.
kīrāta, *a hunter*, (29).
Kīrātārjuna, Kīrātārjunīyadēva or Kīrātārjunamūrti, *form of Śiva*, (29), 90n.
kīraṇ or kīrān, *the headman of a village, district or division*, (7), 129, 132, 141, 482, 486.
Kīravuṇjagiri, *s.a.* Kīraṇchagiri, (38).
Kīrkala-kūrram, *di.*, (29).
Kīrkkudi, *vi.*, (22), 301 and add.
Kīr-Muttugūr, *vi.*, (37n).
Kīr-Palāru, *di.*, (24), 61, 62, 64, 338, 401.
Kīrppūḍi, *s.a.* Pūndi, (25), 229, 328, 451.
Kīr-Puttēri, *vi.*, 392, 393.
kīrru, *flaw in diamonds*, (17n).
Kīrēṅgiḷi-nāḍu, *di.*, (26), 448, 455, 479, 486, 488.
Kīrēṣūdi-nāḍu, *di.*, (26), 449, 451, 455, 484, 490, 491, 492, 495, 496.
Kīr-Tēṅgambūḍi, *s.a.* Kumaramangalam, (26), 484.
Kīrtti Kilaitāṅgi, *m.*, 300.
Kīrtti Nāḍan, *m.*, 300.
Kīrtti-Parākrama-Śōraṇ, *sur. of Rājārāja I.*, (9n).
Kīrūr, *vi.*, (3n).
Kīrvaḍugakkudi, *s.a.* Vadugakkudi, (21), 50.
kīrvāyakkēlpān, *an under-secretary*, 361n.
Kīrvēṅgai-nāḍu, *di.*, (27), 448, 451, 452, 454, 483, 486, 487, 489, 493.
Kīṭṭkai-nāḍu, *di.*, (27).
Kōcheṅgaṇ (Kōchehaṅkaṇ), Kōchehaṅgaṇṇan, Kōcheṅkaṇṇan or Kōseṅgaṇṇan, *Chōḷa k. and Śaiva saint*, (22n), 152, 153, 253, 284n, 377, 378, 379, 386.
kōḍam or kōḍagam, *an ornamental curve*, 90.
Kōḍaṇḍapuram, *vi.*, (26), 491.
Kōḍaṇḍarāma-chaturvēdimāṅgalam, *sur. of Kōyilār-Pudukkudi*, (22), 321.
koḍi, (*chain*)-ornament, 11.
kōḍi, *characteristic of diamond*, (17n).
Kōḍimaṅgalam, *vi.*, (22), 67.
kōḍi-murindana, *flaw in diamond*, 17n).
Kōḍivanamuḍaiyāl, *goddess* (?), 116.
kōḍi-yillana, *flaw in diamond*, (17n).
Kōḍukolli, *vi.*, 345, 359, 360, 529n.
Kōḍumalūr, *vi.*, 247.

- Koḍumbālūr, *vi.*, 458n.
 Koḍuṅgōlūr, *s.a.*, Oranganore, (4n).
 Kōkkilī or Kīlī, *Chōla k.*, 153, 376, 386, 502n.
 kokkavāy, *hook of an ornament*, 19, 73, 145, 399.
 Kōkūr, *vi.*, (22).
 Kolanu, *s.a.* Ellore, 308.
 Kōlār, *vi.*, 231, 234n, 304, 380, 412n.
 Kōlāramma, *te.*, 304, 380n.
 Kolgaidēvar, *image of*, 8.
 kolgalam, 352.
 Kōlhāpur, *vi.*, 303.
 Kōlī Kōyil, *m.*, 455.
 Kolladēsam, *co.*, (4n).
 Kollam (Quilon), *vi.*, (4), 8, 17, 35, 48, 72, 123, 128, 241, 250, 256, 432.
 Kollāpuram, *s.a.* Kōlhāpur, 303.
 Kolleru, *lake*, 308.
 Kollipākkam, *vi.*, 345, 359, 360.
 Kollippākkai, *vi.*, 92, 94, 108, 221, 403.
 Kōmaḍi Kaliyan, *m.*, 496.
 Kōmaḍi Māraṇ, *m.*, 496.
 Kōmākkambhīśvara, *te.*, 280, 292, 296.
 kōmaḷam, *variety of ruby*, (17n), 81, 396n, 399, 432, 435, 436.
 kombirkolgai, *tusk ornament*, 410.
 kōmēdagam, *cinnamon stone*, (17), 435.
 Kommārai, *vi.*, 534.
 Kōnaḍi, *f.*, 286.
 Kō-nāḍu, *di.*, 458n.
 Kondala, *s.a.* Kuntala, 235.
 Koṇḍama-Kramavid, *m.*, 531.
 Koṇḍa-nāḍu, *di.*, (23), 326, 338.
 Kōṇērīmaikōṇḍān, *sur. of Kulōttaṅga-Chōla I.*, 112n.
 Kōṇērīmaikōṇḍān, Kōṇērīmaikōṇḍān, Kōṇērīmēl-kōṇḍān or Kōṇērīmēṇkōṇḍān, *title*, (13n), 109, 110, 112, 113, 115, 246, 247.
 Kōṇērīrājapuram, *vi.*, (9n), (26).
 Kōṇērīrāyaṇ, *k.*, 110.
 Kōṇērīrāyaṇ, *legend on coin*, 110.
 Koṅga or Koṅgu, *co.*, 300n, 311, 437n.
 Koṅgaṇ Āchchan, *m.*, 482.
 Koṅgaṇ Virattāṇ, *m.*, 482.
 Koṅgavālār-aṅgaḍi, *basar outside Tanjāvūr*, (12), 437, 453.
 Koṅgudēsarājākkal, *work*, (5).
 Koṅkaṇa, *co.*, 311.
 Koṅkapi or Koṅgapivarman, *W. Gaṅga k.*, 380, 387.
 Koṅkapika, *mythical Gaṅga k.*, 505.
 Kōpūr, *vi.*, (22), 321.
 kōp-ōlai, *order of the king*, 360.
 Kōṇrai Nilan, *m.*, 446.
 Kōṇ Śaḍaṅgavi (Shadāṅgavid), *m.*, 302.
 Kōṇ Śūri, *ch.*, 460, 496.
 Kōṇṭa, *m.*, 373.
 Koppa (Koppai) or Koppam, *vi.*, 232, 303, 307.
 Kōpperuṅjīga (Kō-Perum-Sirīha), *Pallava ch.*, 340.
 Koraḍi-Chaturvēdin, *m.*, 534.
 Korañji, *vi.*, 531.
 Kōri, *s.a.* Uraiyūr, (20), 252, 380, 459, 477, 478, 479, 480, 481, 482, 486, 487, 488, 489, 490, 491, 492, 493.
 Kōri, *vi.*, (22), 102.
 Korragrāma, *vi.*, 364, 365, 372.
 Korramāṅgalam, *s.a.* Kottamāṅgalam, (26), 27), 290, 447, 448, 449, 450, 453, 490, 491.
 Korraṇ Kāñjan, *m.*, 456.
 Korraṇ Maṇalai, *m.*, 456.
 Korukkai, *vi.*, (21), (23).
 koṇundu, *betel-vine*, 117.
 Kōśalai-nāḍu, *di.*, 106.
 koṭpu (koppu), *ornament*, 227.
 kōttagāram or kōttāram, *stables*, (19), 61n.
 Kōttagarkkuḍi, *vi.*, 246, 247.
 Kōttaiyūr, *s.a.* Kottayūr, (25), 448.
 Kōttaiyūr, *vi.*, (23), 336, 459, 482, 492.
 kōttam, *a temple*, 392.
 Kottamāṅgalam, *vi.*, (26), (27).
 Kottangudi, *vi.*, (22).
 Kōttāra, *s.a.* Kōttāru, 231.
 Kōttārakkudi, *s.a.* Kōttārakkudi, (22), 334.
 Kōttārakkudi, *vi.*, (22).
 Kōttāru, *vi.*, 230, 231, 236.
 Kottayūr, *vi.*, (25).
 Kōṭṭi, *vi.*, 534.
 kōṭṭi-mattalam, *a big drum*, 256; 299.
 Kōṭṭuṅgōmbura, *vi.*, 534.
 Kōṭṭūr, *vi.*, (22), 260, 288, 292, 293, 447, 450.
 Kōṭṭūr-nāḍu, *di.*, (28).
 Kōvaḍi-Chaturvēdi-Bhaṭṭa, *m.*, 534.
 Kōvaḍi-Chaturvēdin, *m.*, 531.
 Kōvaṇ (Gōpa) Annāmalai, *m.*, (32), 193, 226.
 Kōvaṇ Nīlakkirivaṇ, *m.*, 486.
 Kōvaṇ Tayilayyaṇ, *ch.*, 459, 478.
 Kōvaṇ Ūraṇ, *m.*, 455.
 Kōvaṇ Vaigundaṇ, *m.*, 455.
 Kōvaṇ . . . di, *m.*, 455.
 kō-vijaya, *prefix to names of kings*, 505, 506.
 Kōvūr, *s.a.* Kōkūr, (22).
 Kōyil, *the Naṭarāja temple at Ohidambaram*, (13).
 Kōyil, *f.*, 294.
 Kōyilnallūr, *vi.*, (26), 448, 449, 455, 484.
 Kōyilārpndukkudi, *vi.*, (22), 321.
 Kōyiltali, *te.*, 279.
 Kōyilvenni, *vi.*, (25).
 krama-pāṭha, 259n.
 Kramavid, *title of a Brāhmaṇa*, 259n, 518.
 Krāñja, *s.a.* Kāza, 519n.
 Krātārjunadēva or Krātārjunīyadēva, *s.a.* Kirātārjuna, 90, 92, 93, 95.
 Krauñchabhēdana, *form of Subrahmaṇya*, (37n).
 Krauñchagiri, *mo.*, (38), 387n.
 Kṛishṇa, *god*, 355.
 Kṛishṇa III., *Rāshtrakūṭa k.*, (2), 253, 259, 381.
 Kṛishṇā, *ri.*, 232.
 Kṛishṇaṇ Rāmaṇ, (Kṛishṇa Rāma), *ch.*, (10), (13), (32), 139, 142, 165.
 Kṛishṇarāya, *Vijayanāgara k.*, 73n, 119n.
 Kṛishṇāsila-śilōchchaya, *hill*, 372.
 Kṛittikas, *the six*, (38).
 Kshapaṇaka, *s.a.* Digambara, 389.
 Kshatriya, *caste*, (4), 355, 357, 358.
 Kshatriya, *variety of diamond*, (17n).
 Kshatriyamalla, *sur. of Nandivarman Pallavamalla*, 345, 358.
 Kshatriyaśikhāmaṇi, *sur. of Rājārāja I.*, (7), (9), 458.

Kshatriyaśikhāmaṇi-Perundattāṇ, *sur. of Kūttan*
Kaṇavadi, 303.
Kshatriyaśikhāmaṇi-Peruṅgannāṇ, *sur. of Iḍaik-*
karaigāri, 303.
Kshatriyaśikhāmaṇipuram, *vi.*, (27), 451, 455, 478,
483, 486, 487, 489.
Kshatriyaśikhāmaṇi-terinda-Valaṅgai-Vēlaikkāra,
regiment, (9), 299.
Kshatriyaśikhāmaṇi Toṅgarpēraiyaṇ, *sur. of*
Kuppaḍi Vanni, 302.
Kshatriyaśikhāmaṇi-vaḷanāḍu, *sur. of Vada-*
Kaḍuvāy, (7), (22), (51), 301, 322, 323, 333, 334,
411, 458, 480.
Kshatriyaśimha-chaturvēdimāṅgalam, *vi.*, (24), 326.
Kshētrapāla or Kshētrapālādēva, *god*, (40), 10, 172,
173, 340.
Kshipra-Gaṇapati, *form of Gaṇapati*, (35).
Kshiranāḍi, *s.a.* Pālāru, 365, 372.
Kubēra, *god*, (14).
Kuḍadēva, *s.a.* Agastya (41).
Kūḍal Kāri, *m.*, 449.
Kūḍal-Saṅgama, *vi.*, 231, 232.
Kūḍalūr, *vi.*, (29), 425, 427.
kuḍam, *a water-pot*, 9, 10, 17, 421, 423.
Kuḍamalai-nāḍu, *s.a.* Coorg, (3), (21), 8, 17, 35, 48,
72, 123, 128, 236, 241, 250, 256, 432.
kudambai, *ear-ring*, 145, 159, 174.
Kudavāsai, *vi.*, (22).
Kuḍavāyil, *s.a.* Kudavāsai, (22), 322, 334.
Kuḍavūr-nāḍu, *di.*, (28).
kuḍi-irukkai, *a house-site*, 62.
kuḍimai, *right*, 117.
kuḍiñai-kal, *stone used for weighing in the city*, 73, 81,
415.
kudiraippandi, *the horse stables*, 117, 361n.
Kuḍitāṅgi, *f.*, 296.
kuḍivāram, 512n.
Kuduraivattam-udaiyāl, *village goddess*, (19), (41),
64, 401n.
Kukkaṇūr, *vi.*, 535.
Kūḷa, *m.*, 373.
kulai, *causeway*, 51.
Kulam, *s.a.* Kolanu, 308, 311.
kūlam, *tax*, 512.
Kulamāṇ, *f.*, 287.
Kūlamāṇḍai-Shaḍaṅgavid, *m.*, 532.
Kulamāṇikkam, *f.*, 289, 296.
Kulamāṇikkam, *vi.*, (24n), 494.
Kulappāḍu, *vi.*, (25), 451.
Kulaputti, *vi.*, 533.
Kūḷaśarma-Chaturvēdin, *m.*, 532.
Kūḷaśarma-Kramavid, *m.*, 533.
Kūḷaśarman, *m.*, 373.
Kulāśekhara, *Vaiṣṇava saint*, 252n.
Kulāśekhara-dēva (Ravivarman), *Kēraḷa k.*, 110.
Kulattūr Panaiyaṇ, *m.*, 486.
kuḷavaḍai, *dues on tanks*, 117, 119, 247.
Kulavaṇ Araṅgaṇ, *m.*, 480.
Kulavaṇ Śāttan, *m.*, 452.
Kulavaṇ Śēndan, *m.*, 480.
Kulavaṇ Tirumurram, *m.*, 452.
Kulirkōyil Kāḍan, *m.*, 489.
Kulirndān Aiyyaṇ, *m.*, 483.
kulirndanir, *property of pearl*, (17n).
Kulōttuṅga or Kulōttuṅga-Chōḷa I., *Chōḷa k.*, (15),
(39) 92n, 106n, 113, 116n, 229, 230, 231, 232, 234,
235, 252n, 303, 308, 310n, 344n, 377, 390, 391,
392, 393, 412n.
Kulōttuṅga-Chōḷadēva, *s.a.* Kulōttuṅga-Chōḷa I., 230.
Kulōttuṅga-Chōḷa II., *Chōḷa k.*, (19n), 153, 167, 308.
Kulōttuṅga-Chōḷa III., *do.*, (7n), 110, 497.
Kulōttuṅga-Śōra-Brahmārāyaṇ, *ch.*, 392.
Kulōttuṅga-Śōra-Mārāyaṇ, *sur. of Va. . . Periyāṇ*,
498.
Kulōttuṅgaśōraṇallār, *vi.*, 115 and add.
Kulōttuṅga-Śōraṇ-Nerkuppai, *vi.*, 112.
Kulōttuṅga-Śōraṇ-Parisai, *vi.*, 112.
Kulōttuṅgaśōraṇ-ulā, *Tamil poem*, (3), (4).
Kulōttuṅgaśōra-Pērayan, *sur. of Vanni Kōlari*,
498.
Kulōttuṅga-Śōra-vaḷanāḍu, *sur. of Puliyūr-kōttam*,
111n.
Kulōttuṅga-Śōra-..nma-Mārāyaṇ, *sur. of Karuṇā-*
karaṇ, . . . , 498.
Kulūta, *co.*, (4).
Kumāṇḍūr, *vi.*, 519, 534.
Kumāra, *form of Subrahmanya*, (36), (37), (38), 355
392, 511.
Kumāra, *sur. of Dayāmukha*, 518, 530.
Kumāradatta-Trivēdin, *m.*, 534.
Kumāraḍi, *f.*, 293.
Kumāraḍi-Kramavid, *m.*, 533.
Kumāraḍi-Shaḍaṅgavid, *m.*, 531.
Kumāraḍi-Trivēdin, *m.*, 531.
Kumarāditya-chaturvēdimāṅgalam, *vi.*, (24), 326, 338
Kumārakaṇṇa (Kumārakrishṇa)-Chaturvēdin, *m.*,
531.
Kumārakūḷa-Chaturvēdin, *m.*, 532.
Kumāramaṇḍai-Trivēdin, *m.*, 534.
Kumāramaṅgalam, *sur. of Kīr-Teṅgumbūḍi*, (26)
484.
Kumaramaṅgalam, *vi.*, (26).
Kumāramaṅgala-Vellattūr, *s.a.* Udayēndiram, 364,
372.
Kumāramaṇṭa, *m.*, 373.
Kumaraṇ Arumōri, *m.*, 300.
Kumaraṇ Jayamāṇaṇ, *m.*, 300.
Kumārāṅkuśa, *Chōḷa ch.*, 507, 512.
Kumaraṇ Panaiyaṇ, *m.*, 450.
Kumaraṇ Rāmaṇ, *m.*, 450.
Kumaraṇ Śaṅgaṇ, *m.*, 450.
Kumaraṇ Śūrri, *m.*, 450.
Kumaraṇ Vaḍavāyil, *m.*, 297.
Kumaraṇ Vāttāraṇ, *m.*, 483.
Kumaraṇ Vilakkaṇ, *m.*, 482.
Kumārāpūdi (Kumārabhūti)-Chaturvēdin, *m.*, 533.
Kumārasambhava, *poem*, (36).
Kumāraśarma-Shaḍaṅgavid, *m.*, 534.
Kumāraśēṭṭa (Kumārājyēshṭha)-Chaturvēdin, *m.*,
532.
Kumāravishṇu, *Pallava k.*, 503.
Kumāravishṇu I., *Pallava k.*, 501, 503, 510.
Kumāravishṇu II., *do.* 502, 503.
Kumbhakōṇam (Kumbakonam), *vi.*, (25), 63n, 381,
389n, 517, 518n.
kumbhattagaḍu, *ornament*, 410.

- Kumiri Ānai, *m.*, 483.
Kumiri Āyiravan, *m.*, 483.
Kumiri-nādu, *di.*, (28).
Kumiri Pagaiyan, *m.*, 484.
Kumiri Śūraṇ, *m.*, 483.
Kumirūr, *vi.*, 519, 532.
Kuṇamaḍi Vēmbaṇ, *m.*, 457.
Kūṇaṇ Maṇṇi, *m.*, 492.
Kūṇargaḷ Munniyūr, *vi.*, (24), 300.
Kuṇḍaśarman, *m.*, 531.
Kundavā or Kundavai, *queen of Vimalāditya*, (4), (7), 232.
Kundavai, *f.*, 259, 289.
Kundavai, Kundavaiyār or Parāntakan Kundavaiyār, *Chōla princess*, (1), (2n), (8), 374n.
Kundavai-chaturvēdimaṅgalam, *vi.*, (21), (22), 104, 323.
Kundavainallūr, *vi.*, (25), 76, 229, 446.
Kundavaiyār, *Chōla princess*, 1, 8n, 14n, 68, 72 add., 77n, 203.
Kuṇḍiśāmi-Trivēdin, *m.*, 532.
Kuṇḍūr, *vi.*, 519, 531, 532, 533.
Kuṇjappayal, *vi.*, 533.
Kuṇjappevil, *vi.*, 533, 534.
Kuṇjaramalli, *f.*, 292, 293.
Kunṇakkudi, *vi.*, (36).
Kunniyūr, *vi.*, (21).
Kunram *vi.*, (24), 326, 337.
Kunraṇ....., *m.*, 456.
Kunraṇ Eruvaṇ, *m.*, 488.
Kunraṇ Māraṇ, *m.*, 485.
Kunraṇ Tiruvaḍigaḷ, *m.*, 485.
Kunravattana-kōṭṭam, *di.*, (28).
kurri, *gold and silver weight (= 2 grains)*, 8n, 9, 10, 12, 13, 14, 18, 19, 20, 35, 36, 37, 38, 39, 40, 41, 42, 73, 81, 82, 83, 84, 88, 89, 145, 159, 160, 161, 166, 169, 172, 174, 177, 187, 188, 189, 190, 193, 197, 198, 214, 215, 216, 217, 220, 224, 227, 242, 243, 244, 245, 246, 338, 398, 399, 401, 410, 411, 420, 421, 423, 424, 432, 433, 434, 435, 436.
Kurri-kūrram, *di.*, (27), 483, 484.
Kurriyūr, *s.a. Kunniyūr*, (22), 320, 333.
Kurūtōrāḍal, *vi.*, (37).
Kuntala or Kondala, *co.*, 230, 231, 235.
Kuppaḍi Vanni, *m.*, 302.
Kuppai, *f.*, 282, 295.
Kuppai Aiyāraṇ, *m.*, 494.
Kuppai Tirumaṇaṇjēri, *m.*, 299.
kuppi or kuppivayiram, *gem*, 433, 435.
karā, *shrub*, 389.
kural, *pipe (part of a trumpet)*, 11, 12.
Kūram, *vi.*, (28), 342, 343, 344, 345, 355n, 356n, 358n, 359n, 360n, 363, 365, 504, 531n.
Kuraṅgaṇ Tēvaṇ, *m.*, 447.
kuraṅgu, *a channel*, 530.
kuravaka, *tree*, 371.
kurāvaṇ or kuravaṇ (*Skt. guru*), 298n.
Kuravaṇ Ulagaḷandān, *ch.*, (6), (10), 459, 485, 486, 487, 488, 489, 491.
Kurāvaṇ Vira-Śōraṇ, *m.*, 298.
Kuravaśiri, *vi.*, 532, 533, 534.
kuri, *land measure*, 390n, 392.
kurivu, *flaw in ruby*, (17n), 81, 396n, 435n.
Kurōvi, *vi.*, 532.
Kurūlām, *s.a. Kuttālām*, (22).
kūrranvāy, *the main sluice*, 530.
kūrilukkai, *tax*, 115.
kurūdai-vāḷ, *a small scimitar*, 189.
Kuru, *co.*, 355.
Kuru, *mythical k.*, 513.
kuru, *property of pearls*, (17n), 81.
Kurudan Kapavadi, *m.*, 448.
Kurudan Kalavaṇ, *m.*, 454.
Kurudan Nāgaḍi, *m.*, 451.
Kurudan Periyān, *m.*, 496.
Kurudan Śaṅgaṇ, *m.*, 479.
Kurukkai, *s.a. Korukkai*, (21), (23).
Kurukkai, *vi.*, (26), 325, 333, 337, 449, 451, 491, 492.
Kurukkai-kūrram, *di.*, (27).
Kurukkai-nādu, *di.*, (23), 325, 337.
Kurukkalaṇ....., *m.*, 457.
Kurukkalaṇ Paṭṭaṇ, *m.*, 456.
Kurukōṭṭi, *vi.*, 531.
kurumaḍal, *a small receptacle for ashes*, 10, 145, 423.
Kurumba...., *vi.*, (22), 321.
Kurumbapurattūr, *vi.*, (25), 324.
Kurumbil, *s.a. Kurumbur*, (25).
Kurumbur, *vi.*, (25).
Kurumbūr-nādu, *di.*, (25), 324, 335.
kurumuttu, *variety of pearl*, (17n), 35, 73, 81, 432, 433.
Kurundaṇ Āli, *m.*, 484.
Kurundaṇ Kāri, *m.*, 493.
Kurundaṇ Marudaṇ, *m.*, 457.
Kurundaṇ Munaiappagai, *m.*, 450.
Kurundaṇ Paṭṭaṇ, *m.*, 457, 485.
Kurundaṇ Piccheṇ, *m.*, 492.
Kurundaṇ Śāttāṇ, *m.*, 493.
Kurundaṇ Śātti, *m.*, 485.
Kurundaṇ Tāṇri, *m.*, 449.
Kurundaṇ Tēvaṇ, *m.*, 485.
Kurundaṇ Vēmbaṇ, *m.*, 449.
kurūṇi, *s.a. marakkāl*, (17), (18), 48, 49, 50, 51, 52, 59, 60, 61, 62, 63, 67, 68, 74, 76, 77, 93, 95, 123, 124, 129, 130, 131, 133, 134, 143, 149, 256, 257, 258, 259, 320, 404, 405, 427, 428.
Kūrūr, *vi.*, (22), 321.
Kūrūr, *vi.*, (22), 334.
kurutta, *young leaves (of plantain)*, 130.
Kuruvāṇiyakkudi, *vi.*, (24), 60, 160.
kuruvindam, *inferior ruby*, 433, 434, 435.
Kūśavūr, *vi.*, (29), 425, 427.
kuṭhāra, *a goad*, (36n).
Kūttāḍi, *f.*, 281, 293.
Kuttālām, *vi.*, (22), 110.
Kūttāṇ Āḍittāṇ, *m.*, 298.
Kūttāṇ Aiyāraṇ, *m.*, 453.
Kūttāṇ Amarabhujāṅgaṇ, *m.*, 257.
Kūttāṇ Baṇu...., *viḍaṅgaṇ*, *m.*, 298.
Kūttāṇ Kalisūraṇ, *m.*, 497.
Kūttāṇ Kapavadi, *m.*, 303.
Kūttāṇ Kunraṇ, *m.*, 497.
Kūttāṇ Maṇalaicheṇḷambu, *m.*, 257.
Kūttāṇ Pāmbaṇ, *m.*, 497.
Kūttāṇ Śūrri, *m.*, 497.

Kūttan Tēvan, *m.*, 484.
Kūttan Tillaikkūttan, *m.*, 258.
Kūttan Vepkāḍan, *m.*, 258.
Kūttattāri Kanni, *m.*, 482.
Kūttimaṅgalam, *vi.*, (25n), 452.
Kūvalālapura or Kōṛālapura, *s.a.* Kōlār, 380, 387.
Kuvēra, *s.a.* Kubēra, 95n.

L.

Lakshmi, *goddess*, 60n, 92n, 94, 108, 221, 235, 354, 403, 501, 510, 529, 530.
Lakshmi-Gaṇapati, *form of Gaṇapati*, (35).
Lakshmyālaya, *s.a.* Tiruvārūr, 154.
Lalgudi, *vi.*, (26n).
Lalita, *Pallava title*, 341.
Lalitānkura (Lalidānguram), *biruda of Mahēndra-varman I.*, 341.
languages :—
Kanarese, (3n), (6), (15n), (16n), 18n, 118.
Mahrāthi, (13n), 408n.
Malaiyālam, (16), 95n, 338.
Prākṛit, 52n, 343n, 358n, 502, 506.
Sanskṛit, (14), (16), (18), 1, 118, 139, 153, 231, 283n, 287n, 299, 342, 345, 346, 362, 376, 501, 502, 503, 506, 513, 517.
Tamil, (1), (3), (4), (5), (6), (8), (15), (16), (17n), (18), (19), (20), (39), 1, 95n, 118, 139, 152, 153, 230, 236, 252, 259n, 283n, 287n, 299, 301n, 305n, 340, 342, 346, 362, 376, 377, 378, 381, 425, 501, 507, 513, 514, 517, 518, 519.
Telugu, (3n), (16n), 519.
Lankā, *s.a.* Ceylon, 343, 356, 379, 387.
laṣuni, *flaw in ruby*, (17n), 81, 434n.
Leyden plates, (6), (10), (11), (12), (18), (22n), (23n), (24n), (25n), 8n, 68, 90, 92n, 97, 98n, 106, 109n, 110, 124n, 139, 153, 222, 230, 231, 235n, 259n, 260n, 279n, 333 add., 352n, 360n, 374, 377, 378, 379, 390n, 391n, 437, 459n, 530n, 531n.
liṅga, *symbol of Śiva*, (31), (39), 134, 174, 177, 253, 302n, 342, 499.
Liṅga-purāṇa, (31).
Liṅgapurāṇadēva, *s.a.* Liṅgōdbhava, (31), 177.
Liṅgōdbhava, *form of Śiva*, (31).
Little Conjeeveram (Kāñchi), *vi.*, 309, 340n.
Lōhitagiri, *hill*, 372.
Lōkamahādēvi (Olōgamahādēviyār), *queen of Rājā-rāja I.*, (7), (30), (39), (40), 90, 93, 142, 144, 148, 152, 158, 159, 278n, 496, 497.
Lōkamahādēvi-chaturvēdimaṅgalam, *sur. of Maṇi-maṅgalam*, (28).
Lōkamahādēvi-Īśvara, *s.a.* Uttarakailāsa, (7), 278, 283, 290, 295.
Lōkamārāyan, *ch.*, 459, 487.
Lunar race, (5n).

M.

mā, *gold and silver weight = one-tenth of a māñjādi*, 36n, 65n, 339, 399n, 410n, 427, 428, 433, 434, 435, 436.

mā, *land measure*, 427, 428.
machohunam, *a brother-in-law*, 492.
Maḍaippalli-teru, *street outside Tañjāvūr*, (12), 436, 446, 447, 457.
maḍal, *a vessel for sacred ashes*, 18, 415, 422.
Mādamāliṅgam, *vi.*, 109.
Mādānamaṅgalam, *vi.*, (22).
Madanamañjari-chaturvēdimaṅgalam, *sur. of Neḍu-maṇal*, (22), 93, 320, 333, 495.
Madanavalli, *f.*, 287.
Madani, *nymph*, 355n.
mādappadi, *tax*, 115.
Mādēvadigal, *Chōla princess*, (7n).
Mādēvadigal, *f.*, 280, 285.
Mādēvan Madiyān, *m.*, 477.
Mādēvan (Mahādēva) Tiruñāṇasambandan, *m.*, 257.
Mādēvan Śivalōkasundaran, *m.*, 301.
Mādēvan Tirunāvukkaraiyan, *m.*, 258.
Mādēvar (Mahādēva), *s.a.* Śiva, 62, 64.
Mādēvi, *f.*, 282, 283, 284, 295.
Mādēvipperudattān, *m.*, 514.
Mādhava, *W. Gaṅga k.*, 380, 387.
Mādhava II., *do.*, 380n.
Mādhava-Chaturvēdin, *m.*, 534.
Mādhavaśarman, *m.*, 373.
Mādhava-Trivēdin, *m.*, 533.
mādhavi, *tree*, 371.
Madhurā or Madirai, *s.a.* Madura, 379, 380, 387.
Madhurāntaka, *sur. of Rājendra-Chōla I.*, 139n.
Madhurāntaka, *sur. of Uttama-Chōla*, (2), (20n).
Madhurāntakan Gaṇḍarādittanār, *m.*, (20n).
Madhurāntaki, *queen of Kulōttuṅga I.*, 230, 232.
Madhyadēsa, *co.*, (19n), 109.
Madhyārjuna, *s.a.* Tiruvīdaimarudūr, 369n.
madhyastha, *an arbitrator*, 519.
maḍigai or maḷigai, *a grocery shop*, 413.
Madiraiḱoṇḍa Parakēsarivarman, *sur. of Parāntaka I.*, 362, 365, 374, 375, 376, 379, 389.
Madiraiyum-Īṣamam-koṇḍa Parakēsarivarman, *do.*, 379.
Madiśūdan Manraṇ, *m.*, 487.
Madiśūdan Mullūraṇ, *m.*, 488.
Madiśūdan Śōlai, *m.*, 488.
Madras, 231, 290n.
Madras Museum, 501.
Madras Presidency, (21).
māḍu, *cattle*, 250n, 486, 491.
Māḍulavēlūr, *vi.*, (24), 337.
Madura, *vi.*, (8), (30), (32), 110.
Madura-maṇḍalam, *di.*, 108.
Madurāntaka (Madhurāntaka), *Chōla k.*, 260.
Madurāntaka-Mūvēndavēlān, *sur. of Vēlān Uttama-Śōraṇ*, (10).
Madurāntakan Parāntakan, *ch.*, 411.
Maduravāsagi, *f.*, 279.
Māgālan (Kālan), *s.a.* Mahākāla, 63n.
Māgāṇiḱuḍi, *vi.*, (24), 63, 401.
Māgānūr-nāḍu, *di.*, (28).
Magaśirai, *vi.*, 532.
Mahābhārata, *epic*, (36), 502n, 534.
Mahādēva, *s.a.* Śiva, (39), (41), 60, 61, 134, 137, 374, 392, 393, 507, 512, 519, 534.
Mahādēvi-Īśvara, *to.*, 285, 293, 297.

Mahā-Gaṇapati, *form of Gaṇapati*, (35).
 Mahākāla, *god*, 68n.
 mahā-kōshṭhāgārin, *the great treasurer*, 361.
 mahāmaṇḍalēśvara, 118.
 Mahāmēru-Viṭaṅkaṇ, *god*, (18n), 93, 95, 96, 404, 405.
 mahārāja, 345, 358.
 Mahāsēna, *or Svāmi-Mahāsēna, s.a. Subrahmanya*, (37), (38), 355.
 Mahāvamsa, *Singhalese Chronicle*, (5), (10), 343, 378.
 Mahāviṣṇu, *image of*, (38), 217, 218.
 Mahēndra, *s.a. Indra*, 356, 370, 511.
 Mahēndra, *Mahēndragiri or Mahēndraparvata, hill*, (4).
 Mahēndra *or Mahēndravarman I., Pallava k.*, 252n, 341n, 343, 344, 356, 370, 504, 506, 511, 519.
 Mahēndrakōṭṭūr, *vi.*, (23), 325.
 Mahēndramaṅgalam, *s.a. Mahēndrappalli*, (25).
 Mahēndramaṅgalam, *vi.*, (24), 326, 338.
 Mahēndrapōtarāja (*Mayēndirappōttareśaru*), *s.a. Mahēndravarman I.*, 340, 341.
 Mahēndrappalli, *vi.*, (25).
 Mahēndravarman I., *Pallava k.*, 341.
 Mahēndravarman II., *do.*, 344, 357, 370, 504, 506.
 Mahēndravarman III., *do.*, 506.
 Mahēndravikramavarman, *s.a. Mahēndravarman I.*, 505n.
 Mahēśvara, *s.a. Śiva*, 371, 373.
 Mahēśvara-Chaturvēdi-Bhaṭṭa, *m.*, 534.
 Māhēśvara, 112, 375, 507, 512.
 Mahinda IV, *Singhalese k.*, (5).
 Mahinda V., *do.*, (5).
 Mahipāla, *k.*, 109.
 Mahisha, *demon*, (41n).
 Mahrāṭha, *co.*, (13n).
 makarakuṇḍala, *ear-ornament*, 220n.
 Makara-saṁkrānti, *day of*, (38n).
 makuta, *a crown*, (33), 12, 19, 89, 90.
 Māl, *s.a. Vishnu*, 149n.
 Malabar, *co.*, (4), (40n), 2n, 118 add., 241n.
 Malāḍamannar, *sur. of Meypporu-Nāyanār*, 167.
 Malāḍu, *s.a. Malai-nāḍu*, (27), 167, 229n.
 mālai, (*garland*) *ornament*, 40, 82, 90.
 Malai-nāḍu, *the hill country*, (2), (3), (4), (21), (29), 2, 10, 11, 14, 167n, 236, 242, 415, 416, 419, 424, 425, 427.
 Malaiyamān, *f.*, 294.
 Malaiyamānāḍu, *s.a. Malai-nāḍu*, 167.
 Malaiyān-padaividu, *vi.*, (27), 493.
 Malaiyūr, *vi.*, 109.
 Malakōṭṭa, *co.*, 2n.
 Mālambi, *vi.*, (3).
 Malapas, *hill chiefs*, 381n.
 Malari, *vi.*, (26), 327.
 Mālari-Kēśavaṇ, *sur. of Aravaṇai*, 149.
 Mālava, *co.*, 343, 356.
 Malaya, *co.*, 2n, 343, 356.
 Malayālam, *s.a. Malabar*, 2n.
 Mālinūr, *vi.*, (21), 322.
 Mallam, *vi.*, (37).
 Mallan Irattaiyan, *m.*, 297.

Mallappa-Nāyakkar, *ch.*, 247, 248.
 Mallikūḍi, *vi.*, (24), 337.
 Mallinātha, *commentator*, 354n.
 Malliśvara, *te.*, 287, 289, 293.
 Maliōhalli, *vi.*, 380n.
 Māmallapuram (Mahābalipuram), *s.a. Māvalivaram*, (28), 118n, 305, 341n.
 māman *or māmanār, a father-in-law*, 486.
 Māmaṇḍūr, *vi.*, 250n, 259n.
 Māmbākkam, *vi.*, 514.
 mān, *an antelope*, 144.
 Mānābarani, *f.*, 282.
 Manaichehēri, *vi.*, 507, 513.
 Manakkal, *vi.*, (23).
 Maṇakkāl-Nambi, *Vaiṣṇava teacher*, 519.
 Māṇakkavāram, *Nicobar islands*, 109.
 Maṇali, *s.a. Manalpadi*, (27).
 Manalpadi, *vi.*, (27).
 Maṇalūr, *vi.*, 230.
 Maṇalūr-nāḍu, *di.*, 235.
 Maṇanilai Perumān, *m.*, 453.
 Maṇanilai Poduvaṇ, *m.*, 453.
 Maṇanilai Ponnaṇ, *m.*, 483.
 Maṇaṇjēri *or Tirumaṇaṇjēri, vi.*, 261.
 Maṇaṇkāl, *vi.*, 519, 53.
 Maṇaṇkālappalli, *s.a. Manakkal*, (23), (41), 52.
 Maṇaṇpākkam (Maṇatpākkam), *s.a. Mēlamaṇappākam*, 345, 359, 360.
 Māṇavamma, *Singhalese prince*, 343, 344.
 māna-vaṭṭil, *a measuring cup*, 10.
 Maṇayir-kōṭṭam, *di.*, (28).
 maṇḍai, *a bowl*, 9, 17, 20, 416, 420, 423.
 Maṇḍai, *f.*, 297.
 Maṇḍai Aiyāṇ, *m.*, 455.
 Maṇḍai Paṭṭaṇ, *m.*, 490.
 Maṇḍaiya-Chaturvēdin, *m.*, 533.
 Maṇḍaiya-Chaturvēdi-Sōmayājin, *m.*, 532, 534.
 Mandākinī, *s.a. Ganges*, 514.
 Mandasor, *vi.*, 519n.
 Mandiram, *vi.*, 519, 533.
 Māndōṭṭam, *vi.*, (24), 62.
 Mangal, *vi.*, (21).
 Maṅgalam, *s.a. Mangal*, (21).
 Maṅgalam, *vi.*, (26), 320, 496, 497.
 Maṅgala-nāḍu, *di.*, (21), 320, 497.
 Maṅgalanallūr, *vi.*, (26), 448, 455, 486, 488.
 Maṅgalavaṇ Māni, *m.*, 300.
 Maṅgalavāyil, *vi.*, (27), 483, 494.
 Māṅgaḷūr, *vi.*, 502, 503.
 māṅḡy, *mango-shaped beads (part of a jewel)*, 434.
 Māṅḡḍi, *vi.*, (24n), (25), 301 and add., 456.
 māni, *s.a. brahmachārin*, 320.
 Mānikkam, *f.*, 283.
 mānikkam, *ruby*, (17).
 Mānikkaṇ Appāmalai, *m.*, 452.
 Mānikkaṇ Māraṇ, *m.*, 452.
 Maṇikkūṭṭa-Chaturvēdin, *m.*, 532.
 Māni Kūṭṭaṇ, *m.*, 454.
 Maṇimaṅgalam, *vi.*, (28), 232, 303, 363n, 370.
 Maṇimēgalai, *Tamil poem*, (38).
 Maṇiśarman, *m.*, 373.
 Māni Virasōṇ, *m.*, 454.
 Maṇiūr, *vi.*, 533.

mañjādi, *gold and silver weight*, 8, 9, 10, 12, 13, 14, 18, 19, 20, 35, 36, 37, 38, 39, 40, 41, 42, 51, 60, 65, 66, 67, 68, 73, 81, 82, 83, 84, 87, 88, 89, 90, 92, 131, 132, 145, 159, 160, 161, 165, 166, 169, 172, 173, 174, 177, 187, 188, 189, 190, 193, 197, 198, 213, 214, 215, 216, 217, 220, 224, 227, 242, 243, 244, 245, 246, 338, 339, 399, 400, 401, 410, 411, 412, 413, 415, 420, 423, 426, 427, 432, 433, 434, 435, 436.
Mannadiyār, *door-keepers of Pīḍāri temples*, (41n).
Mañnai, *vi.*, 250n.
Mañnaikkadagam (Mañnaikkadakkam), *vi.*, 92, 94, 108, 221, 403.
Mañnaikudi, *vi.*, 364, 372.
Mañnai Nāraṇa, *m.*, 457.
Mañnai Paṭṭan, *m.*, 457.
Mañnai Vēmban, *m.*, 457.
Mannēru, *vi.*, (4n).
Mañni Araṅgan, *m.*, 492.
Mañni Kuṇraṇ, *m.*, 492.
Mañni-nāḍu, *di.*, (23), 125, 324, 336, 457, 484.
Mañninagaram, *vi.*, 297.
Mañōdhira, *m.*, 507, 512.
Mañōnmani, *s.a.* Pārvaṭi, 256n.
Mañōtma-Śivaṇ, *sur. of Paṭṭālagan* Ambalattādi, 256.
maṇṇpāḍu, *causeway (?)*, 392.
Maṇraṁ (Maṇru), *s.a.* Kanakasabhā, 295n.
Maṇraṁ, *s.a.* Chidambaram, 260.
Maṇramuḍaiyāl, *f.*, 295.
Maṇrūlādi, *s.a.* Śiva (Naṭeśa), 295n.
maṇrupāḍu, *tax*, 512.
Mañtāśarman, *m.*, 373.
Mantramūrti, *m.*, 119.
Manu, *mythical Chōla k.*, 154, 235, 252n.
Manu, *sage*, (36), 511.
Manukulachūlāmaṇi-chaturvêdimangalam, *sur. of* Irumbudal, (24), 74, 95, 229, 327, 405n.
Māppappālam, *vi.*, 109.
Māppisumbu-kōṭṭiyāram, *di.*, (29), 425, 427, 428.
Maṇaikkāḍan Nambi-Ārūraṇ, *m.*, 258.
Maṇaikkāḍu, *f.*, 279, 294.
Maṇaikkāḍu or Tirumaṇaikkāḍu, *s.a.* Vêḍāraṇyam, 253, 258n, 260, 261, 282, 283, 285, 290.
Maṇaikkāṭṭu-Kaṇavādi, *m.*, 298.
Maṇaiyaṇ Nakkāṇ, *m.*, 489.
Maṇaiyūr, *vi.*, (26), 455, 457, 493.
marakkāl, *grain measure*, 42, 47, 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 74, 76, 93, 95, 109, 124, 131, 134, 148, 149, 256, 278, 307, 404, 405, 426, 427, 428.
Maṇalai or Tirumaṇalai, *s. a.* Tiruvilimalalai, (26).
Maṇalaichehilambu, *f.*, (20), 280, 284, 295, 296.
Māraṁbāvai, *queen of the Pallava-tilaka king* Nandivarman, 513 n.
Maṇa-nāḍu, *di.*, (24), 60, 401.
Māraṇēri, *s.a.* Mārṇēri, (26), 496.
Mārañjādaiyaṇ, *sur. of* Varaguṇa-Mahārāja, 381n.
Māraṇ Kāḍan, *m.*, 495.
Māraṇ [Kāṭṭi], *m.*, 455.
Māraṇ Kuṭṭattāri, *m.*, 489.
Māraṇ Ku . . . , *m.*, 455.
Māraṇ Pandal, *m.*, 484.

Māraṇ Ponnāṇ, *m.*, 493.
Māraṇ Puvaṇimāṇikkam, *m.*, 452.
Māraṇ Śeruvādi, *m.*, 484.
Māraṇ Vādugaṇ, *m.*, 455.
Maṇapādi or Tirumaṇapādi (Tirumalavādi), *vi.*, 261.
Maṇapādi Karraḷi, *m.*, 486.
Maṇapādi Kumaraṇ, *m.*, 481.
Maṇapādi Maṇavaṇ, *m.*, 453.
Maṇapādi Paṭṭan, *m.*, 450.
Maṇapādi Piḥchan, *m.*, 479.
Maṇapādi Pūvādi, *m.*, 453.
Maṇapādi Śēramāṇ, *m.*, 454.
Maṇapādi Śikittāṇ, *m.*, 457.
Maṇapādi Śōraṇ, *m.*, 453.
Maṇapādi Śūrri, *m.*, 482.
Maṇapādi Vāñjiyappēraiyaṇ, *m.*, 453.
Maṇapādi . . . kaṇri, *m.*, 450.
Maṇa-Perumāḷ, *m.*, 375.
Mārapidugudēvi-chaturvêdimangalam, *vi.*, (24), 325, 337, 341n.
Mārasimha, *W. Gaṅga k.*, 380, 381, 388.
maratagam, *s. a.* paḥchai, (17).
Marava, *caste*, (36).
maravāḍai or maravāḍai, *dues on trees*, 117n, 119, 247.
Maṇavaṇ Kaliyaṇ, *m.*, 488.
Maṇavaṇ Karukkilai, *m.*, 488.
Māraṇvarman Kulasēkhara I., *Pāṇḍya k.*, 253.
Māraṇvarman Sundara-Pāṇḍya I., *do.*, 110n.
Māravijayōttuṇḡavarman, *Kaṭṭika .*, 106.
Mārāyaṇ Maṇapādi, *m.*, 494.
Mārāyaṇ Rājarājaṇ, *ch.*, 459, 478, 479.
Mārgasahāyēśvara, *te.*, 304.
Māri, *f.*, 285.
Marichi, *sage*, 376, 377, 386.
Mārūēri, *vi.*, (26).
Marraḷūr, *vi.*, 533.
māru (māri), *fineness of gold*, 340n.
maṇu, *an ass*, (39), 224.
Marudamāṇikkam, *f.*, 284.
Marudaṇ Nakkāṇ, *m.*, 456.
Marudattūr, *vi.*, (22), 411.
Marudavūr, *vi.*, (25), 335.
marudu (marudam), *the arjuna-tree*, 389.
Marudūr, *vi.*, (24), 337.
Marugaḷ, *s. a.* Tirumarugaḷ, (22), 322, 334.
Marugaḷ-nāḍu, *di.*, (22), (25), 334, 335.
Maruttuvakkuḍi, *vi.*, (23), 53.
maruttuvappēru, *land enjoyed by a physician*, 48, 373n.
maruvu, *plant*, 117.
Maruvūr, *vi.*, (27), 119.
Maruvūr Araiyaṇ, *m.*, 447.
Māsār, *vi.*, (29), 428.
Māsūṇi-dēsam, *di.*, 108.
Mātirupādi (Mātrībhūti)-Shadāṅgavit-Sōmayājin, *m.*, 531.
mātrā, *an ear-ring*, 398n.
mātrāchyutaka, *verse*, 371.
maṭṭadārai, *variety of diamond*, (16)n, 81, 82.
maṭṭadārai-sappaḍi, *do.*, (16)n, 81, 82.
maṭṭadārai-savakkam, *do.*, 17n, 81.
mattagattagaḍu, *ornament*, 411.
Matṭai, *m.*, 281.
maṭṭappū, *small flowers (part of a jewel)*, 189, 215.

Maurya, *dy.*, 342, 502.
 māvadaī or māvīdaī, *dues on animals*, 117, 119.
 Māvali or Mahābali, *mythical k.*, 381.
 Māvalivaram, *vi.*, (28).
 Māyāchāra, *biruda of Narasimhavarman II.*, 364.
 Māyān Arattān, *m.*, 483.
 Māyān Śūri, *m.*, 447, 450.
 Māyān Ūraṇ, *m.*, 447.
 Māyavaram, *vi.*, 110.
 Mayilai Śadaiyaṇ, *m.*, 494.
 Mayilārppil, *s.a.* Mylapore, (28).
 Māyirudīṅgam, *island*, 109.
 Mayūrasārman, *Kadamba k.*, (37).
 Mēdhāvin, *family*, 374.
 Mēdinimīsara (Mēdinīśvara), *title*, 118.
 Mēl-Adaiyāru-nāḍu, *di.*, 365, 382, 389.
 Mēlamanappākam, *vi.*, 345.
 Melattur, *vi.*, (25).
 Mēlpāḍi, *vi.*, (3), (28), 139n, 222n, 228n, 249n, 250n, 436n.
 Mēlūr-nāḍu, *di.*, (27).
 mēlvāram, 512n.
 Mēnakā, *consort of Himavat*, (30n).
 Mēnakā, *nymph*, 355.
 Mēnmalai-Taiyālnāḍu, *di.*, (28).
 Mērkudaiyān Namban, *m.*, 493.
 Mērkudī, *vi.*, (26), 490.
 Mērpāḍi, *s.a.* Mēlpāḍi, (28).
 Mērrāmanamaṅgalam, *vi.*, 533.
 Mēru, *mo.*, (20), 234, 235, 371, 377.
 Mēru-Viḍaṅgaṇ, *sur. of Naṭeśa*, (20).
 Mēvilimbaṅgam, *vi.*, 109.
 Meypporu-Nāyaṇār, *Śaiva saint*, (40), 167.
 Mīdūr, *vi.*, 460, 482, 493.
 Mīduvēli, *m.*, (25), 65, 66.
 Mīkōṭṭa-nāḍu, *di.*, 229.
 Milāḍu, *s.a.* Malāḍu, (40), 167.
 Milāḍudaiyār, *sur. of Meypporu-Nāyaṇār*, (40n), 167, 168.
 Mimalai, *di.*, (24), 338.
 Mīmāṃsā, *system of philosophy*, 514n.
 Mī°-Mīy° or Mēl-Sēṅgīli-nāḍu, *di.*, (26), 301, 447, 448, 450, 452, 485, 489, 493, 496.
 Minākshī, *consort of Sundarēśvara*, (30).
 Minava, *s.a.* Pāṇḍya, 391.
 Minavanmādēvi, *f.*, 287.
 Minavan-mahādēvi, *sur. of Vēmban Śirudaiyār*, (7n).
 Mī-Palāru, *di.*, (24), (41), 60, 61n, 229n.
 Mirai or Miraiyil, *vi.*, 283, 296, 297, 487.
 Mirai-kūṟam or Mirai-nāḍu, *di.*, (23), 124, 324, 336, 451, 453, 456, 459, 482, 487, 491, 492.
 Miralai-kūṟam, *di.*, 117.
 Miralai-nāḍu or Vaḍagarai Miralai-nāḍu, *di.*, (23), 324, 336, 519, 534.
 Mirāṅgaḷūr, *vi.*, 533.
 mirattu, *flaw in diamond*, (17n).
 Mīyachchūr, *vi.*, 285n.
 Mīyāru-nāḍu, *di.*, (28).
 mīyāṭechi, *tax*, 426, 427.
 Mīypori-nāḍu or Mīyvari-nāḍu, *di.*, (26), 449, 450, 451, 455, 456, 484, 490.
 Mōḍaṇ Tiraṇ, *m.*, 487.
 Mōḍi, *f.*, 288.

mōdiram, *ring*, 20, 89, 434, 435.
 Mōdiram (*ring, part of a trumpet*), 11.
 Mōgiliyaṇ Sōman Parānderumān, *m.*, 301.
 Mōhinī, *female form of Viṣṇu*, (40n).
 months, lunar :—
 Āshāḍha, 309, 499n.
 Kārttika, (36n), (38).
 Mārgasīra, (36n).
 months, solar :—
 Āni, 499.
 Āvaṇi, (1n).
 Kārttigai, 129, 131.
 Sittirai, 118.
 Vaigāsi, 247, 306, 307.
 mottu, *a knob (part of a jewel)*, 12, 13, 189.
 Mrichohhakatikā, *drama*, (36).
 mudal, *funds*, 250.
 mudal, *land or estate*, 60, 427.
 Mudapaṟu, or Mudipaṟu, *vi.*, 519, 532.
 Mudattamakkaṇṇiyār, *poet*, 378.
 Mudavan Śīrēman, *m.*, 491.
 Mūdēvi, *the goddess Jyēsthā*, 60n.
 Mudgala-purāṇa, (35n).
 muḍi, *a crown*, 11, 40.
 Mudicheḍra-nāḍu or Mudicheḍ-nāḍu, *di.*, (25), 74, 229, 327, 450, 452.
 Muḍikonḍasōraṇ, *part of the Chōla palace at Gaṅgaikonḍasōrapuram*, 109.
 Muḍivaraṅguśōrapuram, *sur. of Karuvūr*, 288n.
 Mudubagavartali, *te.*, 282, 286, 291, 294, 295.
 Muḍumbe, *vi.*, 519, 533.
 Magai-nāḍu, *di.*, (28).
 Mugatti Eruvaṇ, *m.*, 487.
 Muhammadan, 428.
 Mukkōkkirāṇaḍi, *queen of Vikrama-Chōla*, 309, 311.
 mūku-vattagai, *a basket with a spout*, 421.
 mūkkutti, *nose-ornament*, 340.
 Mukunda, *s.a.* Viṣṇu, 530.
 Mūlabhṛitya or Ādidāsa, *sur. of Chaṇḍēśvara*, 78n.
 mulaka, *plant*, (35n).
 Mūlaṇ Apukkuḍi, *m.*, 452.
 Mūlaparivāra-Vittēru, *regiment*, (9), 460, 485, 486.
 mūlaratnabhaṇḍarattār, *treasurers of chief jewels*, 36.
 Mūlasthāna, *te.*, 502.
 Mulli-nāḍu, *di.*, (28).
 Mullūrnakkantali, *te.*, 280, 290, 294.
 Mullūr Vēmbaṇ, *m.*, 495.
 Mummaḍi, Mummaḍi-Chōla (Mummaḍisōra) or Mummaḍi-Chōla (Mummaḍisōra), *sur. of Rājarāja I.*, (1), (3), (5n), (7), (9), 139n, 222n, 260, 297n, 299n, 300n, 302n.
 Mummaḍi or Mummaḍisōra-Pōsan, *sur. of Īrāyiravaṇ*.
 Pallavayaṇ, (7), (10), 98, 222, 223, 459, 482, 490.
 Mummaḍi-Bhima, *sur. of Vimalāditya*, (3n), (4).
 Mummaḍisōra or Chōla Brahmanārāyaṇ, *sur. of Kṛishṇa Rāmaṇ*, (7), (10), 139, 142, 165.
 Mummaḍisōra-chaturvēdimaṅgalam, *sur. of Tanḍa-ttōṭṭam*, (26), 323, 335.
 Mummaḍisōra-Kaḍigaimārāyaṇ, *sur. of Kumaraṇ Jayamāṇaṇ*, 300.
 Mummaḍisōra (Chōla)-maṇḍalam or Mummaḍisōra-valanāḍu, *sur. of Īraṇ*, (5n), (21), (29), 424, 425, 427, 428.

N.

Mummaḍiśōṛamaṅgalam, *sur. of Ēr*, (23), 336.
 Mummaḍiśōṛanallūr, *sur. of Vinṇanēri*, (26), 450, 453, 477, 495.
 Mummaḍiśōṛa-Nirttamārāyaṇ, *sur. of Araiyaṇ Sundaraśōṛa*, 297.
 Mummaḍiśōṛa-Nirttapēṛaraiyaṇ, *sur. of Kumaraṇ Vadaṇāyil*, 297.
 Mummaḍiśōṛa-madiḷ, *wall of the Tanjore temple*, 115.
 Mummaḍiśōṛapperunderu, *street inside Tanjāvēr*, 151.
 Mummaḍiśōṛa-terinda-Āṇaiprāgar, *regiment*, (9), 299.
 Mummaḍiśōṛa-terinda-Parikkārar, *do.*, 300.
 Mummaḍiśōṛa-terinda-parivāratār, *do.*, (9), 460, 484.
 Mummaḍiśōṛa-Tōṅarpēraiyaṇ, *sur. of Uḍaiyaṇ Tiruvisālūr*, 302.
 Mummaḍiśōṛa-Vādyamārāyaṇ, *sur. of Pōgaṇ Pēriyilān*, 298.
 Mummudisolamangalam, *vi.*, (26).
 Muṇaiyaṇ Araiyaṇ, *m.*, 492.
 Muṇaiyaṇ Ārūr, *m.*, 452.
 Muṇḍadāri-Āṇukkān, *m.*, 298.
 Mungilkudi, *vi.*, (22).
 Mūṅgirkudi, *s.a. Mungilkudi*, (22).
 Muñji, *f.*, 291.
 Muñjikudi, *vi.*, (22).
 Muṇaiyūr-nāḍu, *di.*, (22), 323.
 muṇam, *linear measure*, (33), (38), 10, 136, 137, 138, 141, 144, 145, 158, 165, 168, 171, 172, 173, 176, 177, 187, 193, 196, 197, 199, 202, 212, 213, 218, 220, 223, 224, 226, 398, 401, 407.
 muṇivu, *flaw in diamond*, (16n), 81.
 Mūrkkaṇ Aiyāraṇ, *m.*, 457.
 Mūrtavikramābharāṇa, *title of Chōḷa kings*, (9).
 Mūrtavikramābharāṇa-terinda-Valaṅgai-Vēḷaikkārar, *regiment*, (9), 300.
 Mūrtti-ammaṇ-maṇḍapa, 248.
 Murugaṇ (Kumāra), *s.a. Subrahmanya*, (38).
 Murugaṇallūr, *vi.*, (22), 123.
 Murūṅgai, *f.*, 293.
 Muśalagaṇ, *image of*, 137, 171, 202, 212.
 Muśalagaṇ or Muṇalagaṇ, *s.a. Āpasmāra*, (34), (39), 137n.
 Musalmān, 308n.
 muṭṭai, *a spoon*, 423.
 Mūttāl, *f.*, 296.
 Muttamir-uriyōṇ, *s.a. Agastya*, 236n.
 Muttanāḍaṇ, *m.*, 167.
 Muttari-Tirumāliruñjōlai, *m.*, 494.
 Mūttatāri Kappai, *m.*, 448.
 muttiṇ-śiḍukku, *ornament*, 434n.
 muttirai-saṅgu, *conch*, 299.
 muttu, *pearl*, (17).
 muttu-māttirai, *pearl ornament*, 398.
 Mūvaraiyaṇ Śāttāṇ, *m.*, 494.
 Mūvargaṇḍi, *f.*, 287.
 Mūvar-pāḍal, *s.a. Dēvāram*, 152.
 Muyaṅgi or Muśaṅgi, *s.a. Uchehaṅgidurga*, 94, 95n, 108, 221.
 Mylapore, *vi.*, (28).
 Mysore State, (3), (5).

Nābhāga, *mythical k.*, 371.
 Nāḍār, *vi.*, (25).
 nāḍāṭchi, *tar*, 512.
 nāḍu, *a district or division*, 48, 49, 50, 51, 52, 59, 60, 61, 62, 63, 64, 65, 66, 112, 229, 320, 321, 322, 323, 324, 325, 326, 327, 333, 334, 335, 336, 337, 339.
 Nāḍuviltali, *te.*, 279.
 Nāḍuviltaliḥchēri, *quarter of Nāgapattāṇam*, 292.
 nāḍuvirukkai or nāḍuvirukkum (maḍiyastha), *an arbitrator*, (11), 459, 482, 485, 492.
 nāga, *a serpent*, (37n).
 Nāga, *race*, 377, 502, 503n.
 nāga, *tree*, 371.
 Nāgadanta, *prince*, 381, 387.
 Nāgai, *s.a. Negapatam*, 260.
 Nāgakumāra-Chaturvēdi-Bhaṭṭa-Sēmayājin, *m.*, 531.
 Nāgalāpuram, *vi.*, 118.
 Nāgaṇ Araṅgaṇ, *m.*, 453.
 Nāgaṇk . . . , *vi.*, 49.
 Nāgaṇ Śaḍaiyaṇ, *m.*, 495.
 Nāgapattāṇam, Nāgapattinam or Nāgapattāṇam, *s.a. Negapatam*, 48n, 260, 279n, 288, 290, 292, 295, 377n.
 nagara, *a town*, 51, 65.
 Nagarakkārikurichchi, *vi.*, (25), 65, 66.
 Nagarattāl, *f.*, 287.
 Nāgaśarman, *m.*, 373.
 Nāgaviṣṭu-Kramavid, *m.*, 532.
 nāgu-kaṇru, *a heifer*, 489, 491.
 Nahusha, *mythical k.*, 371.
 Nakkadōṇa-Chaturvēdin, *m.*, 534.
 Nakkam, *f.*, 280, 282, 294, 295.
 nakkaṇ or nakkinaṇ (nagnā), *a girl*, 278n.
 Nakkaṇ Amaraṇ, *m.*, 484.
 Nakkaṇ Āṇukkudi, *m.*, 485.
 Nakkaṇ Araiyaṇ, *m.*, 448, 449.
 Nakkaṇ Ariyāṇ, *m.*, 452.
 Nakkaṇ Arumōri, *sur. of Prithivīmahādēvi*, (7n).
 Nakkaṇ Ārūr, *m.*, 452, 454.
 Nakkaṇ Kāḍaṇ, *m.*, 480, 490.
 Nakkaṇ Kaṇḍaṇ, *m.*, 448.
 Nakkaṇ Kumaraṇ, *m.*, 448.
 Nakkaṇ Maṇattāṇ, *m.*, 484.
 Nakkaṇ Māraṇ, *m.*, 494.
 Nakkaṇ Munṇūruvaṇ, *m.*, 449.
 Nakkaṇ Nakkaṇ, *m.*, 448.
 Nakkaṇ Nārāyaṇaṇ, *m.*, 457.
 Nakkaṇ Paṭṭaṇ, *m.*, 448.
 Nakkaṇ Pāypuli, *m.*, 485.
 Nakkaṇ Perumāṇ, *m.*, 301.
 Nakkaṇ Pirapḍai, *m.*, 480.
 Nakkaṇ Pūdi, *m.*, 447, 490.
 Nakkaṇ Śāttāṇ, *m.*, 448, 451.
 Nakkaṇ Śēndaṇ, *m.*, 480.
 Nakkaṇ Seṭṭi, *m.*, 480.
 Nakkaṇ (Nagna) Śirāḷaṇ, *m.*, 257.
 Nakkaṇ Śūraṇ, *m.*, 449.
 Nakkaṇ Śūrri, *m.*, 452, 480, 484, 485.
 Nakkaṇ Tēvaṇ, *m.*, 452.
 Nakkaṇ Tūḍavaṇ, *m.*, 447.
 Nakkaṇ Uttamaṇ, *m.*, 479.

INDEX.

- Nakkapirāṅkuricchohi, *vi.*, (24n), 494.
Nakoṇḍa-Chaturvēdi-Sōmayājīn, *m.*, 534.
nakshatras :—
Hastā, 309, 310.
Pūrva-Phalgunī, 339.
Uttara-Phalgunī, 310.
Nakula, *epic hero*, 371.
Nala, *mythical king of Nishadha*, 371 and add.
Nālāyiraprabandham, *Vaiṣṇava scripture*, 252n, 260.
261, 298n, 344n, 379.
Nalgūr, *vi.*, 518, 531.
nāli-Gaṅgapāḍi-kal, *beryl?*, (17n), 198.
Nallāraṇ Villānai, *m.*, 497.
Nallārrūr-nāḍu, *di.*, (23), 325.
Nallaṇḍūr, *vi.*, (25), 335.
Nallāvūr, *vi.*, (25), 335.
Nallūr, *f.*, 286, 296.
Nallūr, *vi.*, (25).
Nallūr, *vi.*, 229, 260, 301, 395, 398, 518n.
Nallūrchēhēri, *vi.*, (22), (25).
Nallūr-nāḍu, *di.*, (25), 229, 301, 327, 395, 398, 446,
452, 453, 456, 478, 488.
Nallūr-Pudukkuḍi, *s.a.* Pudukkudi, (26), 323.
Nālūr, *vi.*, (22), 322, 334.
Nāmaṇaikkōṇai or Nāmaṇaikkōṇam, *di.*, 108.
nāmanigai or yamanigai (yavanikā), *a curtain*, 75n.
Namba or Namban, *ch.*, 507, 512.
Nambāṇḍi, *f.*, 288, 297.
Nambāṅkārāi, *vi.*, (27), 448.
Namban Kūttāḍi, *ch.*, 460, 493.
Nambi-Āṇḍār-Nambi, *Saiva devotee and author*, (20).
Nambi Ārūraṇ or Ārūraṇ, *s.a.* Sundaramūrti, (39),
152, 158, 159, 160, 169, 252.
Nambi-Kāḍa-Nambi, *author*, (20).
Nambi-Kāḍa-Nambi, *m.*, (20).
Nambinaṅgai, *f.*, 293.
nambirāṭṭiyār, *a queen*, 496.
Nambiyamai, *f.*, 293, 294.
Nambugamari, *f.*, 292.
Nambugari, *f.*, 286.
Nambūr, *vi.*, 519, 533.
Nānaśivāchārya, *m.*, 154.
Nāna-Sivaṇ, *sur. of Ārūraṇ Tirunāvukkaraiyaṇ*, 257.
Nāna-Sivaṇ, *sur. of Irāmaṇ Kaṇavadi (Gaṇapati)*,
258.
Nāna-Sivaṇ, *sur. of Kāpālika-Vāli*, 258.
Nāna-Sivaṇ, *sur. of Kūttan Tillaikkūttan*, 258.
Nāna-Sivaṇ, *sur. of Mādēvaṇ (Mahādēva) Tiruñā-*
naśambandaṇ, 257.
Nāna-Sivaṇ, *sur. of Maraikkāḍaṇ Nambi-Ārūraṇ*,
258.
Nāna-Sivaṇ, *sur. of Sōmaṇ (Sōma)-Sambandaṇ*, 258.
Nāna-Sivaṇ, *sur. of Tiruveṇāval Sēmborchōdi*, 256.
Nandana, *the garden of Indra*, 356, 358.
Nandavanapparru, *quarter of Tāñjāvūr*, 115, 116.
nandā-, nondā- or nundā-vilakku, *a perpetual lamp*,
132n.
Nandi, *Siva's bull*, 246.
Nandi, *s.a.* Nandidurga, 381, 388.
Nandidurga, *hill*, 381.
Nandi-Erumāṇ, *f.*, 285.
Nandi-Īśvara or Nandiśvara, *te.*, 285, 295, 296.
Nandikkalambagam, *Tamil work*, 506n.
Nāndikuṭṭi-Trivēdin, *m.*, 534.
Nandin, *m.*, 373.
Nandin, Nandipōtarāja, or Nandipōtavarman, *s.a.*
Nandivarman Pallavamalla, 341n, 345, 358.
Nandipanmamāṅgalam, *sur. of Uyyakoṇḍān*
Tirumalai, (23), 375.
Nandipōtarāja, *s.a.* Nandivarman, 341.
Nandippōttaraiyar, *Pallava k.*, 341n, 345.
Nandipura, *vi.*, 363, 372.
Nandiśarman, *m.*, 373.
Nandi Tūraṇ, *m.*, 497.
Nandivarman (the conqueror of Tellāru), *Pallava k.*,
506.
Nandivarman, *do.*, 503.
Nandivarman or Nandippōttaraiyar, *Pallava-tiṭaka k.*,
506, 513n.
Nandivarman I, *Pallava k.*, 503, 506, 510.
Nandivarman II. or Nandivarman Pallavamalla,
do., (37), 341, 342, 343, 344, 345, 354n, 357, 358,
362, 363, 364, 371, 372, 375, 381, 382, 504, 505,
506, 511, 518, 529n, 530n.
Nandivarman III., *do.*, 505, 506, 507, 511, 512, 518,
528, 529n.
Naṅgai-Paravaiyār or Paravaiyār, *wife of Sundara-*
mūrti, (39), 152, 153n, 158, 159, 160, 161, 280n.
naṅganai, *part of a jewel*, 145 add.
Naṅgāli, *f.*, 293.
Naṅgali or Naṅgali, *vi.*, 231, 235.
Nāṅgūr, *vi.*, (24), 326, 337.
Nāṅgūri, *f.*, 281.
Nāṅgūr-nāḍu, *di.*, (24), 326, 337.
Nāṇi, *s.a.* Īśāināṇiyār, 154.
Nāñji-nāḍu, *di.*, (28).
Nañjūri, *f.*, 281.
naṇmachchunāṇ (naṇmaittunāṇ), *a cousin*, 447, 457.
naṇmāmaṇ, *a maternal uncle*, 448, 454, 486n.
naṇmarumagaṇ, *a nephew*, 451, 452.
Nannan Nilan, *m.*, 449.
Nannilam, *vi.*, 260, 284, 287, 290, 291, 294, 379.
Nannimaṅgalam, *vi.*, (22).
Naṇṇūl, *Tamil grammar*, (15).
Naraka, *demon*, 530.
Narākkāṇ, *sur. of Kṛishṇa Rāma*, 165.
Nāralūr Karuviḍai, *m.*, 452.
Nāraṇamaṅgalam, *vi.*, (22).
Naraṇ Tiruvaṇ, *m.*, 452.
Narasa, Narasiṃha, Narasiṃhadēva or Nṛsiṃha,
Sāluva k., 117.
Narasiṃha, *s.a.* Narasiṃhavarman I., 343, 344.
Narasiṃha, *god*, 357.
Narasiṃha or Narasiṃhavarman II., *Pallava k.*, *do.*,
344, 357, 363, 371, 504, 506, 511.
Narasiṃhapōtavarman, *s.a.* Narasiṃhavarman II.,
341n.
Narasiṃhavarman, *Gaṅga-Pallava k.*, (37n).
Narasiṃhavarman I., *Pallava k.*, 252n, 301n, 341n,
343, 344, 356, 363, 370, 504, 505, 506, 511.
Narasiṃhavishṇu, *do.*, 504n.
Narasiṅga-chaturvēdimāṅgalam, *s.a.* Nārasiṅgam-
pet, (24), 402, 404, 405.
Nārasiṅampet, *vi.*, (24).
Narasiṅgappōttaraiyar, *s.a.* Narasiṃhavarman I.,
341n.

- Nârâyana, *m.*, 373.
 Nârâyana, *s.a.* Vishnu, 376, 386n, 390.
 Nârâyana-Bhaṭṭa, *m.*, 533, 534.
 Nârâyana-Chaturvêdi-Bhaṭṭa, *m.*, 532.
 Nârâyana-Chaturvêdin, *m.*, 531, 532, 533.
 Nârāyanadatta-Bhaṭṭa, *m.*, 534.
 Nârāyanan Kāmappaiṣeṭṭi, *m.*, 413.
 Nârāyanan Kōli, *m.*, 491.
 Nârāyanan Pakkan, *m.*, 453.
 Nârāyanaśarman, *m.*, 373.
 Nârāyana-Shaṅgaṅavid, *m.*, 531, 534.
 Nârāyana Uṇḍa(Rudra)-Chaturvêdin, *m.*, 532.
 Nârāyana-Vasantayâjin, *m.*, 531.
 Nârāyani, *f.*, 281.
 nârgāmuṇḍa or nâḍgāmuṇḍa, *headman of a district*, (16n).
 nâri, *s.a.* paḍi, (18), 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 74, 75, 76, 77, 123, 124, 129, 130, 133, 148, 149, 426, 427, 428.
 Narikkudichchēri, *vi.*, (26n), 454, 482.
 Narimanam, *vi.*, (22).
 Narimanam, *s.a.* Narimanam, (22).
 Nariyan Târi, *m.*, 452.
 Natarâja, *ts.*, (13).
 Natêsa or Natarâja, *dancing form of Śiva*, (33), 154, 256n, 257n.
 Nâṭṭan Kuruḍan, *m.*, 492.
 nâṭṭâr, *an assembly of district people*, 514.
 Nâṭṭâr, *channel*, 63.
 Nattaramangalam, *vi.*, (23).
 Nâṭṭāmaṅḡalam, *s.a.* Nattaramangalam, (23), 125.
 Nâṭṭārnallûr, *vi.*, (26), 493.
 nâṭṭunīṅgal, 512.
 nâṭṭupâdi, *tax*, 115.
 nâṭṭuvagai, *share of the district*, 361.
 Nâvalûr, *vi.*, (26), 455, 495, 496.
 Navanîta-Gaṇapati, *form of Gaṇapati*, (35).
 Nayabhara, *biruda of Nandivarmān Pallavamalla*, 371n.
 Nayadīramaṅḡalam, *vi.*, (24), 326, 338.
 Nayadīrapuram, *vi.*, 282, 288, 293.
 Nâyaka, *family of Madura chiefs*, (30).
 Nâyaka, *family of Tanjore chiefs*, 498.
 nâyaka-tūkkam, *the chief pendent in an ornament*, 227.
 Nayanavalli, *f.*, 287.
 Nayāṅkura, *Pallava title*, 341.
 Nayānusârin, *do.*, 371n.
 Nâyar, *vi.*, 507.
 Nâyaru-nâḍu, *di.*, 507, 512.
 Nâyattu-nâḍu, *s.a.* Nâyaru-nâḍu, 507.
 nâyvâlam, *land (?)*, 48.
 neḍu-maḍal, *a long vessel for ashes*, 423.
 Neḍumanal, *s.a.* Tiruvaramēsvaram, (22), 93, 320, 333, 495.
 neḍumburāi, 361.
 Neḍuṅḡaḍu, *vi.*, (25), 336.
 Negapatam, *vi.*, (12), 279n, 377n.
 Neikkuppai, *vi.*, (23).
 Nellûr (Nellore), *vi.*, 364, 372, 531.
 Neluvûr-nâḍu, *di.*, (24), 326, 338.
 Nelvâyēppākkam, *vi.*, 514.
 Nelvēli, *s.a.* Tinnevely, 364, 372.
 Nemam, *vi.*, (29).
 nembu, *the pin of a jewel*, 172, 214.
 Nenmali-nâḍu or Nemmēli-nâḍu, *di.*, (22), 93, 98, 320, 333, 447, 450, 495.
 Nerinjukkunumbu, *vi.*, 514.
 neriyana, *small (rubies)*, (17n), 81 and add.
 Nēriyan-Iraiyûr, *vi.*, 112.
 Nerukuppai, *s.a.* Neikkuppai, (23), 52, 112n.
 neruñji, *flower (part of a jewel)*, 166.
 Nētra-Śivan, *sur. of Âchchan Tirunāvukkaraiyan*, 257.
 Nētra-Śivan, *sur. of Appi Tirunāvukkaraiyan*, 257.
 ney-amudu, *ghee*, (15).
 ney-muttai, *a ghee-spoon*, 423.
 nitandha, *nivanda or nimanda, the fixed requirements of a temple*, 47, 73, 256, 278, 391n.
 Nichchal, *f.*, 282.
 Nigalaṅgi-Īśvara, *ts.*, 286, 288, 293.
 Nigarili-Śōra (Chōla), *sur. of Râjarâja I.*, (9), 298n.
 Nigariliśōra-chaturvêdimāṅḡalam, *s.a.* Sērmādēvi (28).
 Nigarili-Śōrapâdi, *sur. of Nuḷambapâdi*, (29), 424, 425, 427.
 Nigariliśōra-terinda-uḍanilai-kudiraichchēvagar, *regiment*, (9), 298.
 nilagandhi or nilagandhikâ, *variety of ruby*, (17n), 81.
 Nilaiyan Aragan, *m.*, 479.
 Nilaiyan Araṭṭan, *m.*, 479.
 nilaiyâni, *the pin of a jewel*, 18, 399n.
 Nilaiyan Pichchan, *m.*, 479.
 Nilakanḍan Nariyan, *m.*, 452.
 Nilakanṭha, *m.*, 373.
 Nilakanṭha, *s.a.* Śrīkanṭha, (34), 282n.
 Nilakanṭhasarman, *m.*, 373.
 Nilam, *f.*, 297.
 nilam, *sapphire*, (17), 432.
 Nilan Aṅḡâdi, *m.*, 447.
 Nilan Eruvan, *m.*, 496.
 Nilan Patti, *m.*, 480.
 Nilâvi Âvaraṅḡaḍan, *m.*, 450.
 Nilâvi Porḡâri, *m.*, 450.
 Nilivanēśvara, *ts.*, 298n.
 Nimbādâsīsarman, *m.*, 373.
 Nimbâsarman, *m.*, 373.
 Nimbavana, *vi.*, 364, 372.
 Nimbey, *vi.*, 531.
 nimboḷam, *variety of pearl*, (17n), 35, 36, 37, 38, 39, 40, 41, 81, 82, 83, 88, 89, 90, 145, 187, 188, 214, 227, 242, 243, 244, 245, 433, 434, 435.
 Niṅḡānilai Kūṇan, *m.*, 447.
 Ninra Nârāyanan, *m.*, 298.
 Ninravûr, *vi.*, (28).
 Niraimadi-Īśvara, *ts.*, 285, 289, 294.
 nīrâni, *tax*, 115.
 Nirani-Pavarakkunru, *f.*, (20), 290.
 nīr-nīlam, *wet land*, 391.
 Nirriti (Nairitiyâr), *god*, 413, 415.
 Nirvêlûr-nâḍu, *di.*, (28).
 Nishâda, *people*, 364, 372.
 Nishadha, *co.*, 371.
 Nittāṅgai, *f.*, 292.
 Nittasundari, *f.*, 296.
 Nittavinitamaṅḡalam, *vi.*, (26).

Nittavinôda (Nityavinôda), *sur. of Râjarâja I.*, (7), (9), 260, 298n, 437.
Nittavinôda-chaturvêdimangalam, *sur. of Vilainagar*, (26), 323, 335.
Nittavinôdamahârâjan, *ch.*, 460, 495.
Nittavinôdanallâr, *sur. of Tâmar*, (28), 390, 392.
Nittavinôda-Perundacheban, *sur. of Gunavan Madu-rântakan*, 303.
Nittavinôdapperunderu, *street inside Tanjâvûr*, 151.
Nittavinôdapuram, *sur. of Vâlaiyûr*, (27).
Nittavinôda-terinda-Valangai-Vêlaikkârar, *regiment*, (9), 98.
Nittavinôda-Vâdyamârâyan, *sur. of Araiyan Râjâs-
rayan*, 298
Nittavinôda-valanâdu, *di.*, (24), (26n), (29n), 65, 74,
76, 95, 131, 132, 134, 160, 222, 229, 260n, 299,
300, 301, 327, 328, 335, 335, 398, 402, 404, 405,
437, 446, 448, 450, 451, 452, 453, 454, 455, 456,
457, 458, 459, 478, 481, 482, 483, 485, 486, 487,
488, 489, 490, 493, 495, 498.
Nittavinôda-Virapparaiyan, *sur. of Kandarâcheban
Pattâlagan*, 459, 479, 480, 481.
nivandakkârar, *temple servants who attend to nibandha*,
278.
nivartana, *measure of land*, 359.
Niyamam or Parudi-Niyamam, *s.a. Nemam*, (29),
260, 281, 284, 287, 290, 291, 294, 295, 296.
niyâyam(niyâsa), *an appointment or pledge*, 96n,
256n.
Niyâyam-Perundanattu-Valangai-Vêlaikkâra-padai-
gal, *class of military recruits*, 98, 99, 223n and add.
Niyâyam-Sirudanattu-Panimakkal, *class of servants*,
96.
Niyâyam-Sirudanattu-Valangai-Vêlaikkâra-padai-
galilâr, *class of military recruits*, 100, 101, 102, 103,
104, 105.
Niyâyam-Uttamasôra-terinda-andalagattâlâr, *class of
knights*, 98.
niyâyangaḷilâr or niyâyattâr, 96, 256n.
Nriga, *mythical k.*, 371.
Nripakêsari-Îsvara, *ts.*, 287, 291.
Nripatuṅga, Nripatuṅgadêva, Nripatuṅgavarman,
Vijaya-Nripatuṅgavarman or Nripatuṅgavikrama-
varman, *Gaṅga-Pallava k.*, 505, 506, 513, 514,
515n.
Nripatuṅga, *m.*, 514.
Nrisimharâya, *Sâluva ch.*, 117 add.
Nritta-Gaṇapati, *form of Gaṇapati*, (35).
Nugunjûdu, *vi.*, 531.
Nulambapâdi, or Nulambapâdi, *oo.*, (2), (5), (21),
(29), 8, 17, 35, 48, 72, 123, 128, 241, 250, 256,
424, 425, 427, 432.
Nurmaḍi-Chôḷa, *sur. of Râjendra-Chôḷa I.*, (6).
Nurmaḍi-Taila, *title of W. Chalukya kings*, (3n).
Nûrrenman, *m.*, 300.
Nûrrenman Sûrri, *m.*, 300.
Nûttilâpparn, *vi.*, 519, 534.
Nyâya, *system of philosophy*, 514n.

O.

ôdâṇi, *bolt of a jewel*, 18, 399n.
Ôdavêli, *s.a. Ombattuveli*, (26), 447.

Odḍa-vishayam, *Orissa*, 108.
Ôdimûkkil, *vi.*, 534.
oḍukkum-padi, 117.
Okkûri, *f.*, 292.
Okkûr Ômarudan, *m.*, 495.
ôlai, *order*, 117.
Ôlaimangalam, *s.a. Ôlappâdi*, (27), 493.
ôlai-nâyagan, or tirumandirav-ôlai-nâyagan, *Chief
Secretary*, (10), 139n.
Ôlappâdi, *vi.*, (27).
Olôkamahâdêvi-or Lôkamahâdêvi-chaturvêdimanga-
lam, *sur. of Kîrppûndi*, (25), 229, 328, 451.
Olôkamâtâ, *f.*, 284.
Ombattuveli, *vi.*, (26).
Ômkâra-Sivan, *sur. of Araiyan Ambalakkûttan*, 257.
Oṅgalûr, *vi.*, 534.
opâdi (upâdhi), *dues*, 247n.
oppumuttu, *variety of pearl*, (17n), 35, 73, 81.
Ôramban Pâlûr, *m.*, 487.
Ôrikonrai, *vi.*, 533.
orri, *a mortgage*, 290n.
Orriyûr, *f.*, 290, 293, 294.
Orriyûr, *sie Tiruvorriyûr*.
Orriyûran Ilangâvan, *m.*, 298.
Orriyûran Sîngan (Sîmha), *m.*, 298.
orukku-nîr-pâtṭam, *tax on water-courses*, 117.
Oruppanai, *f.*, 290, 291.
oruppuravan, *variety of pearl*, (17n), 214.
oru-pû, *one crop (land)*, 117 and add.
ôttuvattîl, *a shell-like cup*, 9, 18, 20.
Ovarkudi, *vi.*, (22).
Ôymâ-nâdu, *di.*, (27), 425, 426.

P.

pacholai, *an emerald*, (17).
Pâchchil, *s.a. Tiruvâsi*, (27), 260, 282, 284, 285, 291,
447, 449, 452, 453.
Pâchchilâchechiramam, *s.a. Pâchchil*, (33n).
Pâchchir- or Pâchchil-kûrram, *di.*, (24), 60, 61, 62,
64, 338, 401.
Pâdagam, *vi.*, 519, 531, 532, 534, 535.
padaiyilâr-muraimai, *tax*, 115.
padakkam, *breast ornament*, 340, 433.
padakku, *grain measure*, (18), 48, 50, 52, 53, 64, 75,
77, 93, 124, 129, 130, 131, 148, 149, 320, 402, 404.
pâdan (pâdam), 82.
padâṅgarî, *cotton thread*, 361.
pâda-pîṭha, *a foot-stool*, 10.
Padarai Kâri, *m.*, 484.
Pâda-Sivan Âchchan Pichchan, *m.*, 299.
Padaviya, *vi.*, (5).
padi, *grain measure*, 48n.
Pâdi, *vi.*, (28).
pâdi-kâval, *the share of the village watchman*, 117, 247.
padikkam, *a spittoon*, 10, 150, 416, 422, 424.
Padi-nâdu, *di.*, (29), 425, 427.
Padiyûr or Pattiyâli, *vi.*, 198n.
Padmâ, *s.a. Lakshmi*, 354.
padma-pîṭha, *a lotus-pedestal*, 138.
pâdu, *ending of Telugu village names*, 519n.
padugai-irai, *land on the bank of a river*, 116.

paṇḍuṅga, *part of a jewel*, 19, 73, 145, 398, 399, 434.
 Padūr, *vi.*, (28).
 Paṇuvūr, *s.a.* Padūr, (28).
 Paṇuvūrāṇ Divākaraṇ Śāmi, *m.*, 535.
 Paṇuvūr-kōttam, *di.*, (28), 365, 382, 389.
 Paṇuvūr-nāḍu, *di.*, (28).
 Pagaividai-Īśvara, *te.*, 285, 286, 291, 295, 297.
 Pagaiyan Kālī, *m.*, 450.
 Pagaiyan Pattan, *m.*, 451.
 Pagaiyan Tiralan, *m.*, 450.
 Pagalañji Nakkan, *m.*, 478.
 Paṅappiḍugu, *biruda of Mahēndravarmān I.*, 341.
 Pagavadisēri (Bhṛgavatisēri), *quarter of Jananāthapuram*, 279, 284.
 Paingēni, *channel*, 61.
 paśśācha, *drum*, 381, 388.
 Pākkari, *f.*, 289, 293.
 pakkavādyar, 299.
 Pāl, *f.*, 288.
 pala (palam), *weight*, (18), 9, 75, 77, 124, 130, 150, 169, 408, 409, 412, 415.
 palagai, *characteristic of diamond*, (17n).
 Pālai Tittai, *m.*, 477.
 pālaiyakkārār, *leaders of Aiyandār's army*, (40n).
 Palaiyar, *vi.*, (22).
 Pālaiyūr, *s.a.* Pālūr, 345, 359, 360.
 Pālaiyūr, *vi.*, (21), 48.
 Pālaiyūr-nāḍu, *di.*, 345.
 Palakkada, *vi.*, 343.
 Pālaṅkorraṅḡuḍi, *s.a.* Kottangudi, (22).
 Pālan Śūri, *m.*, 454.
 Pālan (Bāla) Tiruvāñjiyattadiḡal, *m.*, 256.
 Pālāru, *vi.*, 60n, 61n.
 Pālāru, *ri.*, 345, 362, 365, 382, 389.
 Palatalipparru, *quarter of Tañjāvūr*, 116.
 Palavagai-Parampadaigalilār, *regiment*, (9), 460, 496, 497.
 pāligai, *part of a jewel*, 213, 227, 398, 399.
 paḷikkuvayiram, *crystal diamond*, (16n), (17n), 40, 82.
 paḷiṅgu, *crystal*, (16n), (17n), 35, 40, 90, 213, 433.
 Pallan ..., *m.*, 487.
 Pallan Kirāṇ, *m.*, 487.
 Pallan Kūttan, *m.*, 487.
 Pallāpuram, *s.a.* Pallāvaram, 111n.
 pallava, *a sprout*, 341n, 355.
 Pallava, *dy.*, (2), (5), (8), (37), 14n, 113, 252n, 301n, 312, 341, 342, 343, 344, 345, 354, 355, 357, 358, 362, 363, 364, 370, 371, 372, 375, 377, 380, 381, 388, 501, 502, 503, 504, 505, 506, 507n, 510, 511, 513, 514, 517, 518, 519, 529n.
 Pallava, *mythical k.*, 341n, 342, 355, 363, 370, 377, 501, 510.
 Pallavadaraiyar, *ch.*, 393.
 Pallava-Mahārāja, *title of Dantivarman*, 505, 511.
 Pallavamalla, *biruda*, 345, 358, 371, 372.
 Pallavanāraṇapuram, *vi.*, 288.
 Pallavanmahādēvi-chaturvēdimaṅgalam, *vi.*, (22), 321, 338.
 Pallavan Śākkai, *sur. of Abarāyidan (Aparājita) Vadvāyil*, 303.
 Pallāvaram, *vi.*, 110, 111n, 112n, 113n, 309.
 Pallavarāyan, *ch.*, 112, 117.

Pallavarāyan Tondaimān, *ch.*, 113.
 Pallava-tilaka, *family*, 506, 513n.
 palli, *a Jaina temple*, 48, 52n.
 pallichecham, *land or village belonging to a Jaina temple*, 52, 390.
 Palliyil, *vi.*, (22), 98.
 Pālūr, *vi.*, 345.
 Pālūr, *vi.*, (28), 149.
 Pālūr Āyiravan, *m.*, 489.
 Pālūr Kurundan, *m.*, 489.
 Pālūr Nilaiyan, *m.*, 489.
 Paluvūr, *vi.*, (24).
 Pāmani, *vi.*, (25).
 Pāmbuṇi, *s.a.* Pāmani, (25), 260, 285, 288, 291, 292, 295, 296, 453.
 Pāmbuṇi - or Tenkarai-Pāmbuṇi-kōrram, *di.*, (25), 222n, 229, 453, 459, 482, 490.
 Pāmburam, *s.a.* Tiruppāmburam, (25), 335.
 Pāmbura-nāḍu or Pāmbūr-nāḍu, *di.*, (25), 323, 335, 451, 456.
 paṇa-idai, *s.a.* paṇattūkkam, 338, 339, 340.
 Paṇaiyan Kalakkuḍi, *m.*, 452.
 Paṇaiyan Śaṇḍan, *m.*, 452.
 Paṇaiyan Taṇiyān, *m.*, 455.
 Paṇaiyan Terri, *m.*, 446.
 Paṇaiyan Vengāḍan, *m.*, 446.
 Paṇaiyūr, *vi.*, (22), 105, 321.
 Paṇaiyūr Kāri, *m.*, 485.
 Paṇaiyūr-nāḍu, *di.*, (22), 334.
 Paṇamaṅgalam, *vi.*, (24), 61.
 Paṇamaṅgala-Vaṇakaraipparru, *di.*, (24), 61.
 pāṇan, *a tailor*, 303.
 Paṇandāḍi, *vi.*, (23), 336.
 Paṇaṅḡṭṭu-nāḍu or Paṇaṅḡḍu-nāḍu, *di.*, (26), 450, 451, 483.
 Paṇaṅgiya-nāḍu, *di.*, 484.
 Paṇaṅḡḍi Purambi, *m.*, 482.
 Paṇaṅḡḍi Śēndan, *m.*, 488.
 Paṇaṅḡḷam, *vi.*, (26), 484.
 paṇattūkkam, *gold weight (= 2 māñḡḍi)*, 338, 339.
 pañchāchārya, *priests*, 112, 312.
 Pañchadēhamūrti, *image of*, (30), (31n), 137, 138.
 Pañchamukha, *form of Śiva*, (30n).
 Pañchanadēsvara, *te.*, (4), (7), 258n, 278n, 374.
 Pañchapa, *mythical Chōḷa k.*, 378n.
 Pañchapandavamalai, *vi.*, (28).
 Pañchappalli, *di.*, 108.
 pañchāsari, *ornament*, 188, 398.
 Pañchava, *s.a.* Pāṇḍya, 236.
 Pañchavanmahādēvi, *f.*, 285, 297.
 Pañchavanmahādēvi - or Pañchavanmahādēvi-chaturvēdimaṅgalam, *sur. of Nallūr*, (25), 229, 301, 395, 398.
 Pañchavanmahādēvi-Nāḍagamaiyyan, *sur. of Kurāvan Vira-Śōraṇ*, 298.
 Pañchavan (Pañjavan) mahādēviyār-vēlam, *quarter outside Tañjāvūr*, (12), 458, 481.
 Pañchavanmahādēvi, *queen of Rājārāja I.*, (7), (33), 203, 212, 216, 218, 220, 458n.
 Pañchavanmahādēvi-chaturvēdimaṅgalam, *vi.*, (23), 326, 338.
 Pañchavanmahādēvi-Īśvara, *te.*, 288, 292, 293.
 Pañchavan Maṅgalappēraiyan, *sur. of Araiyan Pavaruttirāṇ (Bhavarudra)*, 302.

- Pañchavaṇmārāya, *ch.*, (3).
 Pañchavaṇ Pēraiyaṇ, *sur. of* Puvaniśēgaran
 (Bhuvanaśēkhara) Karpagam, 302.
 pañchavaram or pañcavāram, 512.
 Pandal, *f.*, 286, 288.
 Pandal Kāri, *m.*, 484.
 Pandal Vilakkaṇ, *m.*, 484.
 Pandanānallūr, *vi.*, 260, 297.
 Pāṇḍan Śivan, *m.*, 496.
 Pāṇḍan Tāri, *m.*, 490.
 pandasāram, *variety of diamond*, (16n), 82.
 Pāṇḍava, (34), 378n.
 Pāṇḍavāy, *s.a.* Pāṇḍavayāru, (22n), 51, 67.
 Pāṇḍavayāru, *vi.*, 51n.
 Pāṇḍikulapati-vaḷanāḍu, *s.a.*, Pāṇḍyakulāśani-va-
 ḷanāḍu, 115.
 Pāṇḍikulāśani-vaḷanāḍu, *see* Pāṇḍyakulāśani-
 vaḷanāḍu.
 Pāṇḍi-nāḍu or Pāṇḍi-maṇḍalam, *the Pāṇḍya country*,
 (6), (21), (28), 149, 236, 320, 424, 427.
 Paṇḍita-Śōra (Chōla), *sur. of* Rājarāja I., (9), 98n.
 Paṇḍita-Śōra-chaturvēdimāṅgalam, *sur. of* Kava-
 yattalai, (23), 336.
 Paṇḍita-Śōra-terinda-villigal, *regiment*, (9), 98, 99.
 Pāṇḍi-velam, *quarter inside Tañjāvūr*, (12), 458, 485,
 490.
 Pāṇḍya, *dy.*, (2), (3), (8), (13n), (21n), 1, 2n, 8, 10,
 11, 14, 21, 36, 37, 92, 110, 149n, 230, 231, 235,
 236, 242, 243, 244, 245, 250, 253, 299n, 302n,
 311, 312, 343, 356 and add, 364, 372, 378, 379,
 381, 387, 403, 415, 416, 419, 428, 432, 436, 513.
 Pāṇḍyakulāntakanallūr, *vi.*, (27), 454.
 Pāṇḍyakulāśani, *sur. of* Rājarāja I., (7), 437.
 Pāṇḍyakulāśani- or Pāṇḍikulāśani-vaḷanāḍu, *di.*,
 (7), (23n), (26), 8, 112, 115n, 229, 301, 327,
 412, 437, 447, 448, 449, 450, 451, 452, 453, 454,
 455, 456, 457, 458, 477, 479, 482, 483, 484, 485,
 486, 488, 489, 490, 491, 492, 493, 494, 495, 496,
 498.
 Paṅḡala-nāḍu, *di.*, (28), 832n.
 pañichchây, *variety of pearl*, (17n), 145.
 paṇimakkal (*sing.* paṇimagan), *servants*, 114, 123.
 Pāñjāḍi, *f.*, 280.
 pañjupili, *tax*, 115.
 Paṇmai-yār-teru, *street outside Tañjāvūr*, (12), 436,
 453, 458, 483.
 Paṇmā-nāḍu, *di.*, (28).
 Paṇnai, *di.*, 109.
 paṇṇu (paṇṇavar), *riders on horses or elephants*, 361n.
 Paṇriyūr, *vi.*, (27), 451.
 Paṇriyūr-nāḍu, *di.*, (27), 451, 455, 490, 495.
 Paṇrūr, *vi.*, (21).
 Pānūr-kūrram, *di.*, (27).
 Pāppaḍi-Chaturvēdin, *m.*, 534.
 Pāppākkudi, *vi.*, (24).
 Pāppāṇ Kalari, *m.*, 491.
 Pāppāṇ Paṇaiyaṇ, *m.*, 489.
 Pāppārkudi, *vi.*, (22), 334.
 Pāppārkudi, *s.a.* Pāppākkudi, (24), 325.
 paraḍai, *s.a.* parishad, 507.
 paradal, 189.
 paraḍatti, *paradatti, an assembly*, 361 and add, 512.
 Pāradāyakudi, *s.a.* Mādānamaṅgalam, (22).
 Paraichchēri, *the Paraiya quarter of a village*, 47, 48,
 49, 50, 51, 53, 59, 60, 61, 62, 63, 64, 65, 67.
 Paraikkulakkuṇi, *ponds and wells of the Paraiyas*,
 50.
 Paraiya, *class*, (19), 47n, 50, 60, 61, 63, 64, 65.
 Paraiyāru or Paraiyārai, *s.a.* Palaiyar, (22), 260,
 280, 284, 287, 290, 291, 292, 294.
 Paraiya-Vāṇavaṇmahādēvi-chaturvēdimāṅgalam, *vi.*,
 (23), 324, 336.
 Paraiyūr, *vi.*, (26).
 Parakēsari Pallavaraiyaṇ, *m.*, 307.
 Parakēsariapuram, *sur. of* Kuruvāṇiyakkudi, (24),
 160.
 Parakēsarivarman, *Chōla k.*, 298n.
 Parakēsarivarman, *sur. of* Āditya (I)-Karikāla, (I).
 Parakēsarivarman (Parakēsarin), *sur. of* Parāntaka
 I., 376, 379, 388.
 Parakēsarivarman, *sur. of* Rājendra-Chōla I., 77,
 81, 84, 87, 90, 92, 93, 94, 96, 98, 99, 100, 101, 102,
 103, 104, 105, 108, 168, 221, 232, 403, 405, 411,
 412.
 Parakēsarivarman, *sur. of* Rājendradēva, 232, 303,
 304, 306, 307.
 Parakēsarivarman, *sur. of* Uttama-Chōla, 379n.
 Parakēsarivarman, *sur. of* Vijayālaya, (8).
 Parakēsarivarman, *sur. of* Vikrama-Chōla, 154, 307,
 309, 312.
 Parākramaśōra-chaturvēdimāṅgalam, *vi.*, (24), 326.
 Parākramaśōra-chaturvēdimāṅgalam, *sur. of* Talich-
 chēri, (25), 324, 335.
 paraḷai, *a plate*, 12, 13.
 Paramaḍi Vidiyaṇ, *m.*, 490.
 Paramaṇ Paṭṭaṇ, *m.*, 446.
 Paramāraṇēri, *vi.*, 118.
 Paramēshthin, *s.a.* Viṣṇu, 358.
 paramēśvara, *ti le* 345, 358, 361.
 Paramēśvara, *m.*, 365, 373, 374.
 Paramēśvara, *s.a.* Śiva, 357, 371.
 Paramēśvara or Aiyaṇ Paramēśvara, *sur. of* Uttara-
 kāraṇika, 518, 519, 530, 533.
 Paramēśvara-chaturvēdimāṅgalam, *sur. of* Śirīnavār,
 (25), 229.
 Paramēśvaramaṅgalam, *vi.*, 322, 359n.
 Paramēśvaramaṅgalam, *sur. of* Kīraiyl, (21), 333.
 Paramēśvaran, *m.*, 535.
 Paramēśvarapōtarāja, Paramēśvarapōtavarman,
 Paramēśvarappōttaraiyar, Paramēśvara or Para-
 mēśvaravarman II, *Pallava k.*, 341n, 344, 357,
 358, 363, 364, 371, 504, 506, 511.
 Paramēśvarapōtavarman, Paramēśvara or Para-
 mēśvaravarman I, *Pallava k.*, 341, 344, 357, 359n,
 363, 370, 504, 506, 511.
 Paramēśvara-Viṣṇugriha (Paramēśvaravinṇaga-
 ram), *sur. of* Vaikuṇṭha-Perumāl, 344.
 paramēśvariya-hasta, *royal yard, measure*, 42n.
 Parami, *f.*, 279.
 Param-Ōttarakāraṇika, *m.*, 518, 530.
 Paramudirśōlai, *vi.*, (37).
 paramuttu, *variety of pearl*, (17n), 81.
 Parānderumān, *f.*, 280, 284, 287, 296.
 Paraṇḍiparāyar, *m.*, 247.
 Paraṇḍivu (ancient islands), *s.a.* Twelve Thousand
 islands, 92, 94, 108.

Parāndūr, *vi.*, 531, 532, 533, 534.
 Paraṅḡlam, *vi.*, (27n), 452.
 Parani (Pulni), *hill*, (36).
 Paraṅjōdiyār, *sur. of Śruttonḍa-Nāyanār*, 301n.
 Parāntaka, *Chōla k.*, 300n.
 Parāntaka I., *do.*, (2), (8), (14), (19), (20), 153, 365, 374, 376, 377, 379, 380, 381, 388, 437n and add.
 Parāntaka II., *do.*, (1), 68, 260, 374n.
 Parāntaka-chaturvêdimāṅgalam, *vi.*, (23), (26), 76, 77, 112, 324, 325, 336, 484, 486, 487.
 Parāntaka-Īśvara, *te.*, 288, 289, 292, 294, 296.
 Parāntaka-Koṅḡavālār, *regiment*, (9), 300.
 Parāntakan Araṅgan, *m.*, 449.
 Parāntakan Pāṇḍyakulāśani, *m.*, 302.
 Parāntakan Viman (Bhīma), *m.*, 300.
 Parāntaka-Pallavaraiyan, *sur. of Vēlān Ādittan (Āditya)*, (32), 141.
 Parāntakapuram, *vi.*, 281, 291.
 Paraśurāma, *saint*, (4), 94, 108, 221, 402, 403.
 Paravai, *f.*, 280.
 Paravai or Paravai-Nāchchiyār, *s.a. Nāṅgai Paravaiyār*, 153, 286n.
 Paravaiyūṇ-maṇḍali, *s.a. Tirumaṇḍali*, 260, 286n.
 paravirai, 427.
 Pari . . . , *m.*, 496.
 parigalam, *utensils*, 419.
 Parigi, *vi.*, 425.
 parihāra, *an exemption*, 359, 360n, 507, 512, 514.
 pārijāta, *tree*, 356.
 Parippili, *f.*, 294.
 Paris, 513.
 parishad, *an assembly*, 361 add., 507.
 Parittikudi, *vi.*, (22).
 Parivai-nāḍu, *di.*, (29), 425, 427.
 parivārālaya, *the surrounding verandah of a temple*, 149, 151n, 409, 410, 412.
 Parivarālayattu-Pillaiyār, *image of*, (35), 407.
 Parivāra-meykāppargal, *regiment*, (9), 96.
 Parivi, Parivai or Parivipurī, *s.a. Parigi*, 376, 381, 388, 425.
 pariya or pariyana, *large rubies*, (17n), 81.
 Pariyala, *vi.*, 370.
 Pariyalūr, *vi.*, (26), 323, 335, 519, 531.
 Pariyan Araṅgan, *m.*, 448.
 Pariyan Kottai, *m.*, 448.
 Pariyan Kumaran, *m.*, 448.
 Pariyan Rāman, *m.*, 448.
 Pārkuḷam, *vi.*, 519, 531.
 Paṇḍanāban Vengāḍan, *m.*, 451.
 parru, *s.a. karparru*, 435n.
 Pārthivasēkhara-chaturvêdimāṅgalam, *vi.*, (23), 336.
 paru, or parra, *ending of Telugu village names*, 519n.
 Paruttikkudaiyān, *a native of Paruttikkudi*, 459n.
 Paruttikkudi, (Parattikudi), *vi.*, (22).
 Paruttiyūr, *vi.*, (22n), 67.
 Paṇuvūr, *s.a. Paluvur*, (24).
 Paṇuvūr or Tiruppaṇuvūr, *vi.*, (24), 251, 260, 285, 286, 291, 295, 297, 446, 477, 485.
 Paṇuvūr, *f.*, 291.
 Paṇuvūr-kūṛram, *di.*, (23).
 Pārvaṭi, *goddess*, (30n), (32), (33n), (38n), 190, 191, 256n, 309, 354, 510, 511.

pāsa, *noose*, (35n), 10.
 pāsāmālai (bhāsāmālā or aṁśumālā), *a garland of rays*, 227n, 433.
 paśānam or paśān (piśān), *harvest*, 74, 93, 95, 97, 98, 99, 100, 101, 102, 103, 104, 105, 131, 132, 134, 151, 152, 222, 405.
 Paśchimāśrayanadi-vishaya, *s.a. Mēl-Adaiyāru-nāḍu*, 364, 365, 372, 382.
 Pāsippuram, *vi.*, (22), 497.
 Pāsupata or Pāsupatāstra, *weapon*, (29), (34).
 Pāsupatamūrti or Pāsupatamūrtigaḷ, *form of Śiva*, (34), 459, 486, 491.
 Pāsupatiśvara, *te.*, 288n, 305.
 Pāsūr Vāsudēvan, *m.*, 495.
 Patanjali or Patañjalidēva, *sage*, (33), 218, 220.
 paṭṭa or paṭṭaka, *a document*, 388.
 paṭṭai, *a band*, 214.
 paṭṭaikkārai, *ornament*, 160, 174, 198, 340.
 Paṭṭālagan Ambalam, *m.*, 299.
 Paṭṭālagan Ambalattādi, *m.*, 256.
 Paṭṭālagan Kāmarappēraiyan, *m.*, 299.
 Paṭṭālagan Śirudaikkaral, *m.*, 256.
 Paṭṭāli, *f.*, 279, 294, 296, 297.
 paṭṭam, *a diadem*, 9, 14, 340, 412.
 Paṭṭam, *f.*, 288.
 Paṭṭam, *vi.*, (24), 450, 455.
 Paṭṭan Āchchan, *m.*, 481.
 Paṭṭan Araivan, *m.*, 494.
 Paṭṭan Eṭṭi, *m.*, 449.
 Paṭṭangi, *vi. or family name*, 519.
 Paṭṭan Kālamukkiyan, *m.*, 481.
 Paṭṭan Kunran, *m.*, 449, 453.
 Paṭṭan Kurundan, *m.*, 453.
 Paṭṭan Maṇapādi, *m.*, 451.
 Paṭṭan Pākkaran, *m.*, 481.
 Paṭṭan Pūdi, *m.*, 481.
 Paṭṭan Pūvaḍi, *m.*, 457.
 Paṭṭan Taliyan, *m.*, 454.
 Paṭṭan Tāri, *m.*, 481.
 Paṭṭan Tēvan, *m.*, 453, 455.
 paṭṭasa (paṭṭiśa), *a spear*, 354n.
 Paṭṭatiru, *f.*, 293.
 Paṭṭattālan Āchchan Adigaḷ, *m.*, 76.
 Paṭṭattālan Kaliyan Paradan (Bharata), *m.*, 77.
 Paṭṭavardhana, *elephant*, 518, 529.
 paṭṭayam or paṭṭaiyam, *s.a. paṭṭa*, 354n.
 paṭṭi, *s.a. nivartana*, 359n, 360, 361, 388, 389, 390n.
 paṭṭigai, *a girdle*, 14, 20, 35, 41, 87, 145, 159, 166, 189, 215, 242n, 400, 434.
 paṭṭigaikānam, *tax*, 361.
 Paṭṭina- or Paṭṭana-kūṛram, *di.*, (22), 334.
 Paṭṭinappālai, *Tamil poem*, 153, 377, 378.
 paṭṭinaśēri, *tax*, 512.
 Paṭṭuppāṭṭu, *collection of Tamil poems*, 153n, 377n, 378n.
 paṭṭūrsārru, *tax*, 361.
 Pāvai, *f.*, 286.
 Pavakkuri, *vi. or family name*, 534.
 Pavana-Piḍāran, *m.*, 413, 415.
 pavaṇam, *coral*, (16n), 434.
 pāvumapaṭṭum, 425, 428.
 pāyappāḡādi, 425, 427, 428.

- payiṭṭam, *variety of pearl*, (17n), 35, 36, 37, 38, 39, 40, 41, 81, 82, 83, 88, 89, 90, 145, 188, 242, 243, 244, 245, 432, 435.
- Payyūr, *vi.*, 535.
- Peṇḍaṇḍalam, *vi.*, (25), 451.
- peṇḍāṭṭi, *palace-woman*, 483, 484, 485, 486.
- Peñjēru, *sur. of Hēmāvatī*, 425.
- Pennai (Pennar), *vi.*, (27), 513.
- Penpalli, *vi.*, (23), 52.
- Pérangiyūr, *vi.*, (27).
- Pēraraiśūr, *vi.*, (26).
- Pērarayan, *ch.*, 514.
- Pēraykkāḍu, *s. a. Arkadu*, (26).
- Perávūr, *vi.*, (27).
- Pēraya or Pērayan, *m.*, 507, 513.
- Pērayūr, *s. a. Perávūr* (28), 425, 426.
- Pērayūr-nāḍu, *di.*, (28), 426.
- Pēringūr, *s. a. Pérangiyūr*, (27).
- Periya-Perumāl, *s. a. Rājarāja I.*, (39), (40), 152, 158, 159, 169.
- Periyapurāṇam, *Tamil work*, (13), (19), (33n), (40), 60n, 134, 149n, 152n, 153, 154, 167, 172, 224n, 252, 251n, 253, 256n, 258n, 259n, 260, 261, 279n, 281n, 282n, 283n, 284n, 285n, 286n, 287n, 288n, 289n, 290n, 298n, 299n, 301n, 307n, 309n, 324n, 341n, 375, 378.
- Periyataḷichchēri, *quarter of Tūruvārūr*, 280, 283, 286, 288, 291, 292, 293, 295.
- Periya-Tēsihchi, *f.*, 279.
- Periyatirumōri, *Tamil Vaishṇava poem*, 379n.
- Periya-udaiya-Nāyanār, *s. a. Bhṛhadiśvara*, 248.
- Perramai, *f.*, 285, 294, 296.
- Perratiru, *f.*, 281, 282, 284, 287, 288, 289, 291, 295.
- Perumākkālūr, *vi.*, (25), 222.
- Perumaṇḍai, *vi.*, (27).
- Perumaṇḍai-nāḍu, *di.*, (27).
- Perumaṇḍalam, *vi.*, (25), (26), 482.
- Perumān Kāḍan, *m.*, 479.
- Perumarudūr, *vi.*, (24), 338.
- Perumbalamarudūr, *vi.*, (22), 99, 321, 333.
- Perumbānappāḍi, *di.*, (28).
- Perumbānāruppāḍai, *Tamil poem*, 377n, 502n.
- Perumbāṇḍūr, *vi.*, 534.
- Perumbōr, *vi.*, (23), 334.
- Perumbūdūr, *vi.*, 519, 534.
- Perumbulivāy, *vi.*, (26), 448, 449, 483.
- Perumbuliyūr, *vi.*, (24), (26), 324, 336, 483, 494.
- Perumbulle, *vi.*, 535.
- Perambūr-nāḍu, *di.*, (28), 427, 535.
- Perumilāṭṭūr, *s. a. Melattur*, (25), 74, 229.
- Perumulai, *vi.*, (26), 323, 335.
- Perumullūr, *vi.*, (27), 455, 490, 495.
- Perumaṅgaimaṅgalam, *s. a. Perumaṅgalam*, (25), 131, 132, 134, 229.
- Perundaṇam, 98, 222, 223, 402, 404.
- Perundaṇattu Āṇaiyāḷgal, *regiment*, (9), 222, 223n.
- Perundaṇattu-Valaṅgai-Vēlaikkārappaḍaigal, *do.*, (9).
- perundaram, *title (?)*, (11), 141, 165, 193, 223n, 226, 252, 459, 460, 476, 477, 478, 479, 480, 481, 482, 483, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496.
- Perundōṭṭam, *vi.*, (23), 337.
- Peruṇḡaḍambūr, *s. a. Perunkadambanūr*, (22), 334.
- Peruṇḡanbūr, *vi.*, (24), 325, 337.
- Peruṇḡarai, *vi.*, (25), 443, 453, 456, 478.
- Peruṇḡōlūr, *vi.*, (26), 451, 494.
- Peruṇḡōyil, *te.*, 284n.
- Peruṇḡudi, *vi.*, (23n), 483.
- Peruṇḡōlai, *vi.*, (26), 450.
- Perunkadambanūr, *vi.*, (22).
- Peruntimiri-nāḍu, *di.*, (28).
- Pērūr, *vi.*, 110.
- Peruvalanallūr, *vi.*, 344, 371, 504.
- Peruvalavāy, *s. a. Peruvalavāyikkāl*, 60.
- Peruvalavāyikkāl, *channel*, 60n.
- Peruvali, *vi.*, 534.
- Peruvanūr, *vi.*, (22).
- peruvarī, *a high road*, 52.
- Peruvarī, *f.*, 286.
- pēsi, 432n.
- Pichehan Śīlan, *m.*, 479.
- Pichehan Venkāḍan, *m.*, 258.
- Pichohhadēva, Pichohadēvar, or Pichchāṇḍār, *s. a. Bhikshāṭanamūrti*, (30), 90, 93, 142, 144, 146, 148, 496, 497.
- Pichehi, *f.*, 283, 289.
- Piḍāmburāi, 389.
- piḍāra, *a (temple) musician*, 256.
- Piḍāraṇ Kūṭṭan, *m.*, 490.
- Piḍāraṇ Kūṭṭan, *m.*, 491.
- Piḍāraṇ Madiśūḍan, *m.*, 488.
- Piḍāraṇ Nārāyaṇan, *m.*, 488.
- Piḍāraṇ Śāṭṭan, *m.*, 494.
- Piḍāraṇ Śāṭṭuru, *m.*, 453.
- Piḍāraṇ Vidiyan, *m.*, 490.
- Piḍāraṇ Viḷandai, *m.*, 494.
- Piḍārasēri, *vi.*, (22), 52.
- Piḍāri, *a village goddess*, (19), (41), 48, 52, 59, 60, 61, 63, 64, 401n.
- Piḍavūr, *s. a. Tiruppattūr*, (24).
- Piḍavūr-nāḍu, *di.*, (24), 326, 338.
- Pikira, *vi.*, 502, 503.
- piḷattal, *flaw in diamonds*, (17n).
- Piliyūr, *vi.*, (23).
- Pillaiyār, *s. a. Gaṇapati*, (37), 149, 150, 151, 407, 408, 409, 410, 411, 412.
- Pinākapāni, *s. a. Śiva*, 510.
- Piṅgala-Gaṇapati, *form of Gaṇapati*, (35).
- piṅḡāḷam, *a vessel*, 422.
- piñju, 35, 36, 40, 41, 42, 73, 81, 87, 89, 165, 166, 213, 241, 242, 243, 244, 410, 432.
- Piṇukkipparu, *vi.*, 519, 532.
- Pipparai, *vi.*, 533.
- Piraman Śeyyavāymanai, *m.*, 446.
- Pirambil, *vi.*, (22), (26), 447.
- Piraṇḍai Paṭṭan, *m.*, 452.
- Pirāntakan Mādēvaḍigalār, *queen of Gaṇḍarāditya*, 374, 375.
- Pireṭṭaikudi, *vi.*, (25), 323.
- Piridimādēviyār, *s. a. Prithvimahādēvi*, (7n).
- Piṣaṅgaṇ Pāṇḍan, *m.*, 456.
- Piṣaṅgaṇ Siṅgaṇ, *m.*, 456.
- Piṣaṅgaṇ Śīrāḷan, *m.*, 500.
- Piṣaṅgaṇ Śūri, *m.*, 447.

pitā-nāri, *tax*, 531n.
Piṭhāpuram, *vi.*, 308.
Pittāśarman, *m.*, 373.
Pitti, *f.*, 294.
Podiyam or Podigai, *mo.*, 236n.
Podiyil, *s.a.* Podiyam, 236.
Poduvagai-ūr-udaiyāl, *village goddess*, (19), (41), 64, 401n.
Pōgayan Pōriyilān, *m.*, 298.
pokkanam, *a wallet*, 202.
poliśai or poliśaiyāttu, *interest*, (16).
Pōlūr, *vi.*, 94n and add.
Pon, *f.*, 289, 291.
Pondicherry, *vi.*, 513.
Ponmalai, *f.*, 297.
Ponnāligaittuṇṇinādēva, *s.a.* Parāntaka II., (1), 68, 72 and add., 74, 75n.
Ponnālamandāl, *f.*, 285.
Ponnāli, *f.*, 291.
Ponnambalam, *f.*, 291, 295, 297.
Ponnambalam or Ambalam, *s.a.* Ohidambaram, 260, 261, 379.
Ponnambaru, *vi.*, 519, 532.
Ponni, *s.a.* Kāvērī, 235, 311.
Popparu, *vi.*, 519, 532.
Porcheyyāl, *f.*, 293.
Porchuvaran Nambi Ārūran, *m.*, 258.
Porchuvaran Tirunāvukkaraiyan, *m.*, 256.
porikkari, 130.
porivu, *flaw in diamond*, (16n), 81.
Porikāli, *f.*, 291, 292.
Porikāli Tondayan, *m.*, 299.
Porikēsi, *f.*, 282, 289, 297.
Porikōyil Tillai-Āragi, *f.*, 292.
Porikūlakēya, *m.*, 373.
Porikumarān, *f.*, 289.
porpū, *a gold flower*, 13, 19, 20, 145, 166, 441.
Porrāri Tūduvan, *m.*, 465.
Porunarāruppādai, *Tamil poem*, 153n, 378.
Porundambondai, *vi.*, (21), (22), 334.
Pōsan-Pavvi-Kramavid, *m.*, 533.
pōta or pōttu, *a sprout*, 341n.
Pōtana, *m.*, 125n.
pōtarāja, *ending of Pallava names*, 341.
Pottaṅgi, *vi.*, 532.
potti, *part of a jewel*, (17n), 35, 36, 40, 41, 145, 166, 187, 189, 190, 198, 213, 214, 215, 216, 227, 242, 243, 244, 245, 433, 484, 485, 486.
poṭṭu, *ornament*, 19, 83, 84, 89.
Poygai or Poygaiyār, *poet*, 152, 377, 378.
Poygai, *vi.*, 115n, 246n.
Poygai-nādu, *di.*, (11), (24), (27), (39), 74, 129, 158, 168, 169, 246, 324, 336, 408, 410, 453, 459, 482, 485, 489, 494, 496, 497.
pōyidu, 338.
Poyir or Poyir-kūrram, *di.*, in Rājarāja-vaṇanādu, (27), 447, 448, 449, 452, 453, 454, 483, 494.
Poyir-kūrram, *di.*, in Nittavinōda-vaṇanādu, (25), 452.
prabhā, *an aureole*, 137.
Prabhumēru, *Bāṇa k.*, 376.
Prabhumēru, *legend on seal*, 376.
pradhāni-jōḍi, *the prime-minister's quit-rent*, 119, 361n.

prahara, *flaw in ruby*, (17n), 81.
prahēlikā, *verse*, 371.
prāpti, *benefit*, 117.
Prasāntarāga, *sur. of Dadda IV.*, 519n.
praśasti, 345, 360, 365, 373, 374, 507, 512, 514, 518, 530.
prathamadvādaśi, *the 12th day of the bright half of Āśāḍha*, 499.
pratimam (pratimā), *image of a human being*, (16), 157n, 173n.
prishtakandigai, *neck-ornament*, 435.
Prithivīmahādēvi, *queen of Rājarāja I.*, (7), (34), 400, 401, 402, 403.
Prithivīpati I., *W. Gaṅga k.*, 380, 381, 387, 513.
Prithivīpati II., *Gaṅga-Bāṇa k.*, 362, 376, 379, 380, 381, 388.
Prithivīvyāghra, *Nishāda ch.*, 364, 372.
Prithuyāsas, *sur. of Prithivīpati I.*, 387n.
prithvi-līṅga, *the līṅga of earth* (31).
Pritiyaṅgaraiyan, *m.*, 112.
Pt. Calimere, 258n.
Pūchān, *family*, 362, 365, 370, 372, 374.
Pūdamaṅgalam (Bhūtamāṅgala), *vi.*, (25), 65, 66.
puḍā-nāri or puḍāri, *s. a.* pitā-nāri, 512, 531.
Pūdanūr, *vi.*, (22), 334.
Pūdi Aḍigal, *m.*, 447.
Pūdikudi, *vi.*, (26), 457.
Pūdi Śāttan, *m.*, 460, 482, 493.
Pūdi Tiruvan, *m.*, 447.
Pudukkōḍu, *vi.*, (29), 425, 427.
Pudukkōṭṭai Estate, 113, 458n.
Pudukkudi, *vi.*, (25).
Puduvuḍaiyān Arayan Uḍaiyān, *m.*, 312 and add.
pugalōga (bhūlōka), 292n.
Pugalōgamāṇikka-chaturvēdimāṅgalam, *vi.*, (22), 334.
Pugalōgamāṇikkam, *f.*, 292, 295.
Pugaran Paṭṭan, *m.*, 490.
Pugaran Śūrri, *m.*, 457.
Pugaran Tiruvaḍi, *m.*, 453.
Pugari, *f.*, 280, 283.
Pugarīśvara or Tiruppugari-Īśvara, *te.*, 289, 293.
Pugar-Īśvaragriham, *te.*, (41), 67.
Pugarmadi-Īśvara, *te.*, 287.
Pulakēsin (Pulikēsin) II., *W. Chalukya k.*, 343, 344, 363n, 504.
Puḷali-kōṭaka, *s. a.* Puṇar-kōṭṭam, 507.
pulam, *field*, 392.
Pulikāla, *Sinda k.*, 378n.
puḷiṅgari, 129, 130.
Pulivala-kūrram, *di.*, (27), 449, 495.
Puliyān Śūrri, *m.*, 454.
Puliyūr, *s. a.* Piliyūr, (23), 247, 248, 325, 519.
Puliyūr, *vi.*, 534.
Puliyūr-kōṭṭam, *di.*, (28), 111n.
Puliyūr-nādu, *di.*, (22), 123, 322.
Puliyūr Śēri, *m.*, 449.
Puḷḷalūra or Puḷḷalūr, *vi.*, 343, 356.
puḷḷi, 501.
pulligai-kandānān, *neck-ornament*, 432, 433.
Pullirukkuvelūṭ, *s. a.* Vaidīśvarankōyil, (37).
Pulōman, *demon*, 386.
Pūmi (Bhūmi), *f.*, 295, 296.

Pāmi .miyaṇ, *m.*, 454.
 pumnāga, *tree*, 371.
 Punal-Kūḍalsamgama, *s. a.* Kūḍalsamgama, 232.
 Punaṇvāyil Paṇḍitaṇ, *m.*, 453.
 Paṇḍarikāksha-Perumāl, *te.*, 298n.
 Pūṇḍi, *vi.*, 315.
 Pūṇḍi, *vi.*, (25).
 Pūṇḍāvi, *f.*, 281.
 Pūṇi or Pūṇiya, *s. a.* Pūṇḍi, 345, 359, 360.
 Pūṇiyam, *vi.*, 534.
 puṇjai-muttu, *pearls in clusters*, 41, 177, 399.
 Puṇjai Śāttan, *m.*, 450.
 Punnai Kayilāyaṇ, *m.*, 487.
 Punnaitturai-naṅgai, *village goddess*, (19), (41), 64, 401n.
 pūṇ-nūl, *the sacred thread*, 412.
 puṇ-payir, *dry crops*, 247.
 Puṇṇil (or Puṇṇir)-kūṇṇam, *di.*, (26), (27), 449, 451, 452, 454, 455, 456, 457, 492, 493.
 Pura, *demon*, 353.
 Puraiyāchchēri, *vi.*, 287, 297.
 Purakkiliyūr-nāḍu, *di.*, (26), 412, 498.
 purakkudai, *outer parasol*, 41.
 Puṇal-nāḍu, *di.*, (28).
 puramaṇḍalaṅgal, *outlying countries*, 424.
 purambaḍi, *the outside of a town*, (12), 124n, 436, 446n, 458.
 Purambi Paṇaṅḡaḍaṇ, *m.*, 491.
 Purāṇa, 514n.
 Pūṇai, *consort of Aiyaṇ*, (40n).
 Puṇaṇḡūru, *collection of Tamil poems*, 378n, 379n.
 Puṇaṅgarambai-nāḍu, *di.*, (22), 96, 99, 100, 101, 102, 105, 321, 333, 497.
 Puṇar-kōttam, *di.*, (28), 507, 512.
 puṇattudār, *ornament*, 19, 89.
 puravari or puravuvēri, *offices*, (11), 412n.
 puravu-pon, *tax*, 512.
 puravuvēri-tinaikkalām, *department of taxes*, 412.
 pūrinellu, *mixed paddy*, 129.
 puṇḍipāḍu, 360n.
 Pūrva-Śivaṇ, *sur. of Araiyaṇ Tillaikkaraṇ*, 258.
 Pūrva-Śivaṇ, *sur. of Kūttan Maralaichchilambu*, 257.
 Pūrva-Śivaṇ, *sur. of Paṭṭālagan Śirudaikkaraḷ*, 256.
 Pūrva-Śivaṇ, *sur. of Porchuvāraṇ Tiruṇāvukkaraiyaṇ*, 256.
 Pūsal Kūttan, *m.*, 491.
 pushparāga, *topaz*, 435n.
 pushyarāga, *s. a.* pushparāga, (17), 485.
 pūṭchi, *a tax*, 530n.
 Puṭkalai, *consort of Aiyaṇ*, (40n).
 putrasūnu (used in the sense of *pauṭra*), *son's son*, 504n.
 puṭṭaga-vilai, 361.
 Puṭṭēri, *vi.*, 392, 393.
 Puṭṭēri-teruvu, *street*, 392n.
 puṭṭupparaṇ, *a kind of edible fruit*, 129n.
 Puṭṭūr, *vi.*, 519, 535.
 puṭṭutiruppi, *s. a.* appam, 129n.
 Pūvaḍi Piṇaṅgaṇ, *m.*, 493.
 Pūvaḍi Tirumaṇalai, *m.*, 454.
 Pūvālūr, *vi.*, (27).
 Pūvaṇam, *f.*, 290, 297.

Pūvaṇam, *vi.*, 284n.
 Puvāṇamuruduḍaiyāl, *queen of Kulōttuṅga-Chōla I.*, 391.
 Puvāṇiśēgarāṇ (Bhuvanaśēkhara) Karpagam, *m.*, 302.
 Pūvaṇūr, *vi.*, (26), 229, 328, 457, 493.
 Pūvār, *s. a.* Pūvālūr, (27), 497.
 Pūvatta Paṭṭan, *m.*, 459n.

R.

Rāchamalla, *W. Gaṅga, k.*, (3n).
 Rādhēya, *s. a.* Karna, 512.
 Raghuvaṇśa, *quoted*, 354n, 356n, 358n.
 rājādhirāja, *title*, 345, 358.
 Rājādhirāja I., *Chōla k.*, (20), 241n, 313.
 Rājādittan Ambalattāḍi, *m.*, 258.
 Rājāditya, *Chōla prince*, (2), 253, 259n, 381, 437 add.
 Rājagōpāla-Perumāl, *te.*, 303.
 Rājakanṭhiraṇa, *title of Chōla kings*, (9).
 Rājakanṭhiraṇa-terinda-Valaṅgai-Vēlaikkāraṇ, *regiment*, (9), 299, 300.
 Rājakēsari, *f.*, 259, 279.
 rājakēsari, *grain and liquid measure*, 42, 47, 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 93, 95, 124, 131, 134, 149, 256, 278, 307, 404, 405, 426, 427, 428.
 Rājakēsari-chaturvēdimāṅgalam, *vi.*, (24), (25), 327, 456.
 Rājakēsari Kōḍaṇḍarāma, *m.*, 125, 300.
 Rājakēsari Mūvēṇḍavēḷāṇ, *ch.*, 459, 488.
 Rājakēsari Mūvēṇḍavēḷāṇ, *sur. of Ālattūruḍaiyaṇ Kāḷaṇ Kaṇṇappaṇ*, 459, 480, 492.
 Rājakēsarinallūr, *sur. of Talaiśayanapuram*, (28).
 Rājakēsarinallūr, *vi.*, (7), (10), (21), 132, 279, 459, 486, 487, 489.
 Rājakēsariyaṇman, *sur. of Āditya I.*, (40n), 460n.
 Rājakēsariyaṇman, *sur. of Kulōttuṅga-Chōla I.*, 92n, 230, 232, 234, 390.
 Rājakēsariyaṇman, *sur. of Kulōttuṅga-Chōla II.*, 153.
 Rājakēsariyaṇman, *sur. of Rājādhirāja I.*, 241n, 313.
 Rājakēsariyaṇman or Rājakēsarin *sur. of Rājārāja I.*, (1), 1, 8, 14, 17, 21, 35, 42, 47, 68, 72, 121, 123, 128, 139, 142, 232, 241, 250, 256, 260, 278, 320, 333, 432.
 Rājakēsariyaṇman, *sur. of Vira-Rājēndradēva I.*, 232.
 Rājamalla-chaturvēdimāṅgalam, *vi.*, (23), 334.
 Rājanighaṇṭu, *quoted*, 81n.
 Rājārāja, *ch.*, (4).
 Rājārāja I., *Chōla k.*, (1), (2), (3), (4), (5), (6), (7), (8), (9), (10), (11), (12), (13), (14), (15), (17n), (19), (20), (21), (23n), (29), (30), (32), (33), (34), (35), (38n), (39), (40), 1, 2, 8 and add., 9, 10, 11, 14, 17, 18, 21, 35, 36, 37, 38, 39, 40, 41, 42, 47, 53, 59, 65n, 68, 72 and add., 73, 76, 81, 87, 90, 93, 95, 96, 99, 100, 101, 102, 103, 104, 105, 106, 110, 112n, 121, 123, 124, 125, 126, 128, 131, 132, 133, 134, 136, 137, 138, 139, 140, 141, 142, 144, 146, 148, 149, 150, 151, 152, 161, 165, 167, 169, 171, 172, 174, 176, 178, 187, 190, 193, 194, 196, 198, 199, 202, 203, 212, 217, 218, 220, 221, 222, 223, 224, 226, 227, 228n, 229,

- 230, 232, 236, 241, 242, 243, 244, 245, 249, 250, 251, 252, 256, 259, 260, 278, 279n, 298n, 302n, 303, 304, 306, 312, 320, 327n, 328, 333, 375, 381, 400, 401, 402, 403, 404, 405, 406, 409, 410, 411, 412, 414, 415, 419, 424, 425, 432, 436, 437, 458, 459, 460, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 495.
- Rājarāja III., *Chōla k.*, 497, 498.
- Rājarāja I., *E. Chahukya k.*, 125n, 230, 232.
- Rājarāja II., *do.*, 231.
- Rājarāja, *E. Gaṅga k.*, 232n.
- Rājarāja, *s.a.* Kubēra, (14).
- Rājarāja-Abhaya Kulasēkhara, *Chōla k.*, (20).
- Rājarāja-Brahma-Mahārāja, *title of a Brāhmaṇa*, 125n, 437n.
- Rājarāja-Brahma-Mahārāja-aṅgādi, *bazaar outside Tanjāvūr*, (12), 437, 454, 457.
- Rājarāja-Brahma-Mahārāja-padaividu, *sur. of Śiva-dāsan Sōlai*, (12), 458, 491.
- Rājarāja-Brahmamārāyar, *ch.*, 307.
- Rājarāja-chaturvēdimāṅgalam, *vi.*, (23), (28).
- Rājarāja-Gaṇitādhiraṇ, *sur. of Parāntakan Pāṇḍyakulāsani*, 302.
- Rājarāja gate, *the second gōpura of the Brihadīśvara temple*, 227, 228, 328, 338, 414.
- Rājarāja-Īśvara or Rājarājēśvara, *s. a. Brihadīśvara*, (1n), (5), (6), (7), (8), (10), (11), (13), (14), (19), (20), (24n), (29), (34), (37), (39), (40), 1, 8, 9, 10, 11, 35, 42, 47, 68, 72, 73, 74, 76, 77, 93, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 109, 110, 112, 121, 123, 124, 125, 126, 129, 131, 134, 136, 137, 138, 141, 144, 148, 149, 150, 152, 157, 158, 160, 165, 166, 168, 169, 171, 176, 187, 193, 196, 199, 202, 212, 218, 220, 221, 222, 223, 226, 236, 241, 242, 246, 247, 250, 256, 259, 278, 306, 307, 312, 320, 333, 395, 397, 401, 402, 403, 405, 406, 408, 409, 410, 412, 413, 415, 419, 432, 436, 458, 477, 478, 479, 480, 481, 482, 483, 485, 486, 488, 491, 492, 495, 496, 497, 498.
- Rājarāja Kadigaīmārāyan, *sur. of Kumaran Aru-mori*, 300.
- Rājarāja Kattiyaraiyan, *sur. of Kaṇḍayan*, 402.
- Rājarājakēsarivarman, *sur. of Rājarāja I.*, (1).
- Rājarāja-Mahārāja, *sur. of Kuravan Ulagaḷandān*, (6), (10), 459, 485, 486, 487, 488, 489, 491.
- Rājarāja-maṇḍalam, *sur. of Pāṇḍi-nāḍu*, (21), (28) 149, 3 20, 424, 427.
- Rājarāja-Mūvēndavēlār, *sur. of Udayadivākaran Tillaiyāli*, (11), 92, 95.
- Rājarājanallūr, *sur. of Tannīrkkunram*, (21), 49.
- Rājarāja-Pallavaraiyan, *m.*, 312.
- Rājarāja-Perunāviśan, *sur. of Śeyadaran (Jayadha-ra) Nettānan*, 302.
- Rājarāja-Perundachechan, *sur. of Virasōran Kuñja-ramallaṇ*, 303.
- Rājarāja Peruṅgāvidi, *sur. of Āchchan Tiruvēnga-dam*, 302.
- Rājarāja Pichchan, *sur. of Pālan (Bāla) Tiruvāñji-yattadigaḷ*, 256.
- Rājarāja Prayōgadaraiyan, *sur. of Kōṇ Śaḍaṅgavi (Shaḍuṅgavid)*, 302.
- Rājarājapuram, *vi.*, (25), 452, 488.
- Rājarāja-Sahasrabāhu, *sur. of Kūttan Ādittan*, 298.
- Rājarāja-Śrīhastan, *sur. of Vira-Śōran Viḍaṅgan*, 298.
- Rājarāja-terinda-Pāṇḍi-tirumañjanattār-vēlam, *quar-ter outside Tanjāvūr*, (12), 437, 456, 458, 480, 484, 485.
- Rājarāja-terinda-Valaṅgai-Vēlaikkārar, *regiment*, (9), 299.
- Rājarājatteriñja-Kaikkōlar, *do.*, (9n).
- Rājarāja-valanāḍu or Vaḍagarai-Rājarāja-valanāḍu, *di.*, (24n), (26), 437, 447, 448, 449, 451, 452, 453, 454, 455, 458, 478, 483, 484, 486, 487, 489, 490, 492, 493, 494, 495, 496, 497.
- Rājarāja-valanāḍu, *s. a. Rājarāja-maṇḍalam*, (6).
- Rājarāja-valanāḍu, *sur. of Māppisumbu-Kōṭṭiyāram*, (29), 425, 427, 428.
- Rājarāja Vāṇakōvaraiyan (Vāṇokavaraiyan) or Vāṇakōvarayan, *ch.*, 460, 488, 490, 491, 492, 493, 495.
- Rājarājēśvara-nāṭaka, *drama*, (11n), 306, 307.
- Rājarāji, *f.*, 259, 281, 291.
- rājasapakkaṇai, *tax (?)*, 118 and add.
- Rājasimha, *Pāṇḍya k.*, 379, 387.
- Rājasimha, *sur. of Narasimhavarman II.*, (37), 364, 371n, 503.
- Rājasimhavarmanēśvara, *s. a. Kailāsanātha*, 390, 392.
- Rājāsraya, *sur. of Rājarāja I.*, (5n), (7), 260.
- Rājāsraya-chaturvēdimāṅgalam, *sur. of Uyyakkon-ḍān Tirumalai*, (23), 74, 228, 326, 483.
- Rājāsrayapuram, *sur. of Mērpādi*, (28).
- Rājāsraya-valanāḍu, *di.*, (24), 326, 338.
- Rājāsraya-valanāḍu, or Vaḍagarai Rājāsraya-Vaḷa-nāḍu, *sur. of Maṇa-nāḍu*, (29), 60, 401.
- Rājasūlāmaṇi, *f.*, 288.
- rājāvarttam, *lapiz lazuli*, (16n), 73, 434.
- Rājavidyādhara, *title of Chōla kings*, 487n.
- Rājavidyādhara-Māyiletti, *sur. of Āchchan Kōṇūrk-kāḍan*, 460, 485.
- Rājavidyādharanallūr, *vi.*, (27), 448.
- Rājavidyādharapperunderu, *street outside Tanjāvūr*, (12), 437, 446, 447, 453, 456, 458, 495, 496.
- Rājavidyādhara-Viṇḍupparaiyan, *sur. of Amudan Dēvan*, 459, 482, 483, 485, 486, 487, 488, 489, 493.
- Rājavinōda, *title of Chōla kings*, (9).
- Rājavinōda-terinda-Valaṅgai-Vēlaikkārar, *regiment*, (9), 99.
- Rājendra or Rājendra-Chōla (Rājendraśōra) I., *Chōla k.*, (4), (6), (7), (9), (15), (19n), (20), (26n), (39), 77, 81, 84, 87, 90, 92, 93, 94, 95, 96, 98, 99, 100, 101, 102, 103, 104, 105, 106, 108, 109, 139n, 142, 166, 167, 168, 169, 172, 194, 220, 221, 222, 227, 230, 232, 245, 246, 250n, 278n, 279n, 304, 306, 344n, 392, 393, 402, 403, 404, 405, 407, 408, 409, 411, 412, 413, 415.
- Rājendra-Chōla or Rājendra-Chōḍa II., *s. a. Kulōttuṅga-Chōla I.*, 230, 231, 232, 234n.
- Rājendra-Chōla, *sur. of Rājendradēva*, 303, 304.
- Rājendradasaraiyan, *m.*, 298.
- Rājendradēva, *Chōla k.*, (11n), (15), 230, 232, 249, 303, 304, 306, 307.
- Rājendrasimha, *sur. of Rājarāja I.*, (7), 53n.
- Rājendrasimha-chaturvēdimāṅgalam, *vi.*, (25), 323, 335.

Rājēndrasimha-Mūvēndavēlān, m., 112.
Rājēndrasimha-, Rājēndrasīnga- or Vadagarai-
Rājēndrasīnga(simha)-vaṇanāḍu, *di.*, (7), (23), 53,
59, 74, 76, 77, 124, 125, 126, 149, 160, 324, 325,
326, 336, 337, 338, 437, 451, 453, 456, 457, 458,
459, 477, 482, 484, 485, 486, 487, 491, 492, 494,
496, 497.
Rājēndrasīnga, *sur. of Rājarāja I.*, 437.
Rājēndra-Sōra-Brahmamārāyan, *sur. of Kṛishṇa-
Rāma*, 139n.
Rājēndrasōraṇallūr, *vi.*, 119.
Rājēndrasōraṇ-tirumadil, *wall of the Bṛihadīśvara
temple*, 393.
Rājiga, *s.a. Rājēndra-Chōla II.* (Kulōttuṅga), 231.
rakta-bindu, *flaw in diamond*, (16n), 81.
Rāma, *saint*, 356, 357, 387n, 512.
Rāmasarman, m., 373.
Rāmāyana, *Epic*, (36).
Rānamukha-Bhīma, *title of Chōla kings*, (9).
Rānamukhabhīma-terinda-Valaṅgai-Vēlaikkāgar,
regiment, (9), 300.
Rānastipūṇḍi, *vi.*, (4).
Rānāsūra, k., 108.
Rāṅga-maṇḍapa, 73n.
Rāṅganātha, *te.*, 230, 252n.
Rāshtrakūṭa, *dy.*, (2), (6), 253, 259, 381, 505.
Rathasaptami, *festival*, (38n).
Rattakulakāla-chaturvēdimāṅgalaṃ, *sur. of Umai-
yūr*, (27).
Rattakulakāla-chaturvēdimāṅgalaṃ, *sur. of Uppār*,
(27), 448, 452.
Rattapāḍi (Irattapāḍi) seven and a half lakhs,
co., (6), (21), 8, 17, 35, 48, 72, 94, 108, 123, 128,
221, 241, 250, 256, 303, 307, 432.
Raudramahākālaṃ, *te.*, (40), 468n.
Raudramahākālatu-maḍavilāgam, *quarter outside
Tāñjāvūr*, (12), 458, 478.
Rauhinaguhā, *cave*, 372.
Rāvana, *demon*, 387n.
Ravi, *s.a. Sūrya*, (38n).
Ravikulamāṇikkanaḷlūr, *vi.*, (25).
Rāyakōṭa, *vi.*, 502n, 506n.
Rēvā, *queen of Nandivarman II.*, 505, 511.
Rēvā, *vi.*, 511.
Rēvati, m., 373.
Rishabhanandi, m., (535).
Rishabhārūḍhamūrti, *form of Śiva*, (33).
Rishabhavāhanadēva, *image of*, (33), 178, 187,
190.
Rishi-Vaikhānasa-Nārāyaṇa-Bhaṭṭa, m., 535.
Rishi-Vaikhānasa-Saṅkaranārāyaṇa-Bhaṭṭa, m., 535.
Rishi-Vaikhānasa-Satyagarbha-Bhaṭṭa, m., 534.
Rōhini, *queen of Hiranya*, 344, 358.
Roman, 428.
Rudra, *s.a. Śiva*, (31n).
Rudrajit, *mythical k.*, 376, 386.
rudrāksha, *beads*, 159, 160, 169, 174, 193.
Rudrakumāra, m., 373.
Rudra-Mahākāla, *form of Śiva*, (40).
Rudramaṇṭa, m., 373.
Rudranandi-Bhaṭṭa-Sōmayājīn, m., 532.
Rudraṅgaṇṇanār, *Tamil poet*, 153, 377.
Rudrasarma-Ḍaṣapuriya, m., 534.

Rudrasarman, m., 373.
Rudra-Śivaṇ, *sur. of Kāśyapaṇ* Eḍuttapāda-Pich-
chan, 257.
Rudra-Śivaṇ, *sur. of Kūttan* Venkāḍaṇ, 258.
Rudra-Śivaṇ, *sur. of Venkāḍaṇ* Namaśśivāyam, 258.

S.

Śabara, *tribe*, 364, 372.
sabhā, *a village assembly*, (19), 74.
Sabhāpati, *shirne of*, (13n).
Śachī, *wife of Indra*, 511.
Saḍaiyaṇ Niehchal, m., 497.
Sadāśiva, *s.a. Śiva*, 362, 370.
Sadāśivamūrti, *s.a. Pañchamukha*, (31n).
Sadā-Śivaṇ, *sur. of Kamban* Tiruvāṇṇakaraṇ, 257.
Sadā-Śivaṇ, *sur. of Pālan* (Bāla) Tiruvāñṇiyattadigaḷ,
256.
Sadāśivarāya, *Vijayanagara k.*, 507.
Śadayam, *s.a. Śatabhishaj*, (1n).
śaduram, *side*, 90.
Śaduri, f., 279.
Sadyōjāta, *face of Pañchamukha*, (30n).
śagaḍaikottigaḷ, *beaters of the large drum*, 301.
Sāhityadarpaṇa, *quoted*, 354n, 356n.
Sahya, *the Western Ghats*, 231, 236.
Śaiva, (1), (5n), (11), (12), (13), (14), (19), (20), (29),
(30), (33n), (35), (36), (38), (39), (40), (41), 134,
152, 154, 167, 174, 193, 252, 253, 258n, 260, 281n,
282n, 283n, 285n, 287n, 301n, 302n, 324n, 340,
374, 413, 529n.
Śaiva-āchārya, (19n), 105, 109, 413, 415.
Śaivāgamasākhara, *name of a work*, (37n).
Śaivism, (19n).
Śaka, *era*, (5), (13n), 117, 118, 308, 338, 339, 340n,
498, 499, 519n.
Sakalabhuvanachakravartin, *title of Kōpperuñjīga*,
340.
Śākhā, 373n.
śākkai, *a fortune-teller*, 298n.
Śakkarakōṭṭam (Chakrakōṭṭa), *the Bastar country*,
108, 230, 234.
śakattu, *variety of pearl*, (17n), 35, 36, 37, 38, 39,
40, 41, 145, 166, 188, 189, 190, 193, 214, 215, 216,
227, 242, 243, 244, 245, 399, 435.
Śakra, *s.a. Indra*, 355, 386, 529.
Śakti, *s.a. Grāmadēvatā*, (40).
Śakti, *weapon*, (36), (37), 511.
Śaktivarman, *E. Chalukya k.*, (3), (4).
śālābhōga, 59, 67 and add.
śālai, *hall*, 133.
Śalai, *s.a. Kāndaḷūr-Śalai*, 241n.
śāliyatṭeru, *street inside Tāñjāvūr*, (12), 437, 450, 455,
458, 478, 481.
Śalukki, *s.a. Chalukya*, 303.
Śāluva, *dy.*, 117 add.
Śāluva-śāluva, *title*, 118.
Śāmantanārāyaṇa or Śāmantanārāyaṇa Tonḍaimāṇ,
ch., 113, 115.
Śāmantanārāyaṇa-chaturvēdimāṅgalaṃ, *vi.*, (26n),
113, 115.
Śāmantanārāyaṇa-Viṇṇagar-Emberumāṇ, *te.*, 113,
115, 117.

INDEX.

- śambhāḍi, *flaw in diamond*, (17n).
 Śambandan Ārūraṇ, *m.*, 257.
 Śambhu, *s.a.* Śiva, 378.
 Saṃgrāmarāghava, *sur. of Parāntaka I.*, 379, 387.
 Saṃgrāma vijayottuṅgavarman, *Kaṭṭha k.*, 106, 109.
 Śāṃikuṭṭi-Chaturvēdin, *m.*, 534.
 Śāṃivanēśvara, *to.*, 282n.
 Śāṃkara (Śāṃkarāchārya), *Advaita teacher*, 389n.
 Śāṃkara, *s.a.* Śiva, 311.
 Śāṃkaragrāma, *vi.*, 364, 372.
 Śāṃkaravijaya, *work*, (35), 389n.
 saṃkrama *or* saṃkrānti, 123, 124, 131.
 Samudradatta-chaturvēdimāṅgalam, *vi.*, 372.
 Samudragupta, *Gupta k.*, 343n.
 Samudra puram, *vi.*, 119.
 Śāṃupāḍi, *f.*, 283.
 Śāṃyava, *s.a.* Bharadvāja, 510.
 Śāṃyu, *sage*, 342, 355, 363, 370, 501, 510.
 śāp, *a span*, 10n.
 Śanaka, *sage*, (30n), (33).
 Śanandana, *do.*, (30n) (33).
 Śanātana, *do.*, (33).
 Śanatkumāra, *do.*, (33).
 śaṃbaṅgārai, *ornament*, 399.
 Śaṅḍai, *f.*, 296.
 Śāṇḍimattīru (Śāntimat), *island*, 94, 108, 221, 402, 403.
 Śāṇḍirālēgai (Chandralēkhā), *s.a.* Sendalai, (26), 454, 477, 482, 494.
 Śāṇḍiram, *f.*, 287.
 Śāṇḍiramallīśvara *or* Śāṇḍiramallī-Īśvara, *to.*, 287, 294.
 Śāṇḍiran Kalattūr, *m.*, 492.
 Śāṇḍiran Nāraṇaṇ, *m.*, 486.
 Śāṇḍiran Pāṇḍi, *m.*, 486.
 Śāṇḍiraśēgari, *f.*, 296.
 śāṇḍivikkiragappēru, *tax*, 115.
 Sandur, *vi.*, (37).
 Śāṅgam, *f.*, 286.
 Śāṅgaṇ Sittakutti, *m.*, 479.
 Śāṅgaṇi, *f.*, 290, 291.
 Śāṅgi, *f.*, 280.
 Śāṅgatti-chaturvēdimāṅgalam, *vi.*, (24), 326.
 Śāṅgiśvara, *to.*, 294.
 Śāṅkhā, *queen of Nandivarman III.*, 505.
 Śāṅkhyā, *system of philosophy*, 511.
 Śāṇṇakkuri, *family name*, 506, 512.
 śāṇṇāliyaḷ, 302.
 Śāṇṇamaṅgalam, *sur. of Kaḷḷūr*, (22), 322, 334.
 Santāna-Gaṇapati, *form of Gaṇapati*, (35).
 sānti-kūttan, *actor*, 307.
 śappāḍi, *flat diamond*, (16n), 82.
 śappatti, *variety of pearl*, (17n), 35, 86, 37, 38, 39, 40, 41, 145, 166, 174, 188, 189, 190, 214, 215, 216, 227, 242, 243, 244, 245, 398, 399, 410.
 Saptamātris, *group of female deities*, (40n).
 saptaśari, *ornament*, 145.
 śaraḍu, *thread*, 35, 81, 432.
 śaraimalam, *flaw in diamond*, (17n).
 Śarasipuri, *sur. of Kolanu*, 308.
 Śaravaṇōdbhava, *form of Subrahmanya*, (37).
 Sarfoji-Mahārāja, *Mahrāṭha king of Tanjore*, (13n).
 Śarpadēvi, *f.*, 287.
 Śarva, *s.a.* Śiva, 386, 512.
 Sarvakratuyājīn, *title of a Brāhmaṇa*, 518.
 Sarvakratuyājī-Tattāṅkumaraṇ, *m.*, 533.
 sarvamānya, *a tax-free grant*, 499.
 Śārvāṇi, *s.a.* Pārvaṭi, 510.
 Śarva-Śiva-Paṇḍita, *m.*, (19n), 109, 413.
 Śāsa, *m.*, 357n.
 śāsana, *an edict*, 8, 390.
 Śāstā, *s.a.* Aiyāṇ, (40n).
 Śatābhishaj, *astrologer*, (1n).
 Śatrubhujāṅga-terinda-Valaṅgai-Vēlaikkāraṇ, *regiment*, 299.
 Śāturumalla (Satturumallaṇ), *sur. of Mahēndravarmaṇ I.*, 341.
 Śāttam, *f.*, 283.
 śāttam, *frame*, 35, 73, 81, 432.
 śāttam, *variety of ruby*, (17n), 82, 83, 88, 434.
 Śāttamaṅgalam, *vi.* in Kshatriyaśikhāmaṇi-vaṇaṇḍu, (22).
 Śāttamaṅgalam, *vi.* in Pāṇḍyakulāsani-vaṇaṇḍu, (26), 449, 464, 467.
 Śāttan m., 486.
 Śāttan Āchechan, *m.*, 492.
 Śāttan Amaraṇ, *m.*, 449.
 Śāttan Ambalam, *m.*, 301, 456.
 Śāttan Araṅgaṇ, *m.*, 493.
 Śāttan Ēraṇ, *m.*, 450.
 Śāttan Irāmaṇ, *m.*, 450.
 Śāttan Kāḍaṇ, *m.*, 483, 487.
 Śāttan Kālari, *m.*, 448.
 Śāttan Kālī, *m.*, 457.
 Śāttan Kaṇḍarāchechan, *m.*, 457.
 Śāttan Kaṇṇi, *m.*, 455.
 Śāttan Kāri, *m.*, 448, 489.
 Śāttan Kōlan, *m.*, 454.
 Śāttan Kuṇamaḍi, *m.*, 457.
 Śāttan Nāgaṇ, *m.*, 449.
 Śāttan Nichchal, *m.*, 493.
 Śāttanpāḍi, *vi.*, (24), 61.
 Śāttan Pirāṇḍai, *m.*, 485.
 Śāttan Ponnaṇ, *m.*, 453.
 Śāttan Śirukolli, *m.*, 460.
 Śāttan Tanakkaṇ, *m.*, 453.
 Śāttanūr, *vi.*, (25), 335.
 Śātti Ārūr, *m.*, 299.
 Śātti Iraṇakōḷaṇ, *m.*, 301.
 Śāttimaṅgalam, *vi.*, (23), 336.
 Śātti Ponnaṇ, *m.*, 299.
 Śātti (Śakti) Tirunāvukkaraiaṇ, *m.*, 258.
 Śātturu Maṇapāḍi, *m.*, 479.
 Śātturu Piḍāraṇ, *m.*, 453.
 Śātturu Śiyārūr, *m.*, 453.
 śāttuvam, *a ladle*, 423.
 Satyā (Satyabhāmā), *consort of Viṣṇu*, 530.
 Satyasēna, *k.*, 502, 510.
 Satya-Śivaṇ, *sur. of Aiṇṇūruvaṇ Venkāḍaṇ*, 257.
 Satya-Śivaṇ, *sur. of Irāmaṇ (Rāma) Śambandaṇ*, 257.
 Satya-Śivaṇ, *sur. of Kūttan Amarabhujāṅgaṇ*, 257.
 Satyāśraya (Iṇṇivabēṇḍaṅga), *W. Chalukya k.*, (5), (6), (13), 2, 13.
 Śatyāśrayakulakāla-chaturvēdimāṅgalam, *sur. of Teṅgambūṇḍi*, (27), 447.

- Śaundarasa, *m.*, 339.
 Śaura, *sect.*, 364.
 Saurabhēya, *form of* Subrahmanya, (37n).
 śavakkam, *variety of diamond*, (16n), 19, 82.
 Śāvāndi-Paṭṭan Pūvattan Pūvattanār, *ch.*, 459, 482.
 śavi, *a bundle*, 90, 215.
 Savitri, *s.a.* Sūrya, (38n).
 Śāvūr Parañjōdi, *m.*, 301, 428, 460, 489, 495, 496.
 śāyalam (pādasāyalam), *ornament (?)*, 19, 20, 88, 89.
 Śayyam, *s.a.* Sahya, 236.
 śeḍi, *a shrub*, 407.
 śekkirai, *tax on oil-mills*, 117.
 Śekkirār, *Tamil poet*, (19), 153, 167.
 Śellūr, *vi.*, 290.
 Śelvan Kaṇavadi Temban, *m.*, 258.
 Śemāni, *f.*, 286.
 Śembaṅguḍi, *vi.*, (24), 301 and add 459, 482, 483, 485, 486, 487, 488, 489, 493.
 Sembarai, *vi.*, (24).
 Sembiamahādēvi, *vi.*, (22).
 Śembiyan, *s.a.* Chōla, 381.
 Śembiyan Korrapperuṅṅai, *sur. of* Tunaiyan Ādittan, 302.
 Śembiyanmahādēvi, *f.*, 291.
 Śembiyanmahādēvi-chaturvêdimāṅgalam, *s.a.* Sembiamahādēvi, (22), 321, 333.
 Śembiyanmahādēvi-chaturvêdimāṅgalam, *vi.*, (21), 456.
 Śembiyan Māvalivānarāya, *sur. of* Prithivīpati II., 376, 381, 389, 390.
 Śembiyan Peruṅgāvidi, *sur. of* Araiyan Maṇalilingan, 302.
 Śembiyan Vādyamārāyan, *sur. of* Araiyan Ambalanādan, 299.
 Śembiyan Vinai-Ādittan, *sur. of* Subrahmanyan Kūttan, 298.
 Śembiyan Virupparaiyan, *m.*, 109.
 Śembon, *f.*, 284, 293.
 Śemburai-kaṇḍam, *di.*, (24), 63.
 Śēnāmugam, *quarter of* Nāgapattanam, 290.
 Sēnāni, *form of* Subrahmanya, (36), (38).
 sēnāpati, *a general*, (6), 459, 485, 486, 487, 488, 489.
 Sēnāpati, *form of* Subrahmanya, (37), (38).
 Śēndakumāra-Shaḍaṅgavid, *m.*, 533.
 Sendalai, *vi.*, (26).
 Śēndamaṅgalam, *vi.*, (22).
 Śēndamaraiḱkaṇṇa-Nayanār, *s.a.* Puṇḍarīkāksha-Perumāḷ, 298n.
 Śēndangudi, *vi.*, (26).
 Śēndan Kāḍan, *m.*, 495.
 Śēndan Kāri, *m.*, 491.
 Śēndan Śākkūr, *m.*, 447.
 Sēṅaṅ or Śeyyagaṅ, *s.a.* Kōchcheṅgaṅ, 153, 259, 378, 379.
 śēṅgaṅai, *red lily*, 512.
 Śēṅgāṭṭu-kōttam, *di.*, (28).
 śēṅgōḍikkāṇam, 360.
 Śēṅgūlam, *f.*, 282.
 Śēṅguttuvan, *Chēra k.*, 378.
 Śēṅṇai-nāḍu, *di.*, (3n).
 Śēṇṇimaṅgala-kūṛṇam, *di.*, (27), 493, 496.
 Sēnūr, *vi.*, (9n).
 śēppāni, *copper nail*, 73, 81, 432.
 Śērala, *s.a.* Chēra, 311.
 Śēralan, *the Chēra king*, 241n.
 Śēramān, *do.*, 10, 113n.
 Śēramaṅgai, *f.*, 278.
 Śēramānmaḥādēvi-chaturvêdimāṅgalam, *s.a.* Sērmā-dēvi, (28).
 Śēri Ilāṅḍaraiyan, *m.*, 489.
 Śēri Māraṇ, *m.*, 490.
 Śēri Pūvan, *m.*, 490.
 Śēri Śeruvaḍai, *m.*, 451.
 Śēri Sūri, *m.*, 490.
 Śēriya, *s.a.* Pāṇḍya, (3), 8, 17 and add., 35, 48, 72, 123, 128, 149n, 241, 250, 256, 311, 432.
 Sērmādēvi, *vi.*, (28).
 Śērrūr, *s.a.* Sēttūr, (22), 334.
 Śērrūr-kūṛṇam, *di.*, (22), 322, 334, 411.
 Śērumadan Paṭṭan, *m.*, 488.
 Śeruvan Kāman, *m.*, 481.
 Śeruvan Pāri, *m.*, 481.
 Śeruvan Pīsaṅgaṇ, *m.*, 481.
 Śeruvattaviraiyan (Śeruvattavaraiyan), *m.*, 298.
 Śeruvīḍai Aḍigal, *m.*, 484.
 Śeruvīḍai Ariyākkali, *m.*, 484.
 Śeruvīḍai Kāri, *m.*, 490.
 Śeruvīḍai Śūrai, *m.*, 484.
 śeruvu, *a field*, 392.
 Śēsha, *serpent*, 149n.
 Śēttai or Śēttaiyār, *s.a.* Jyēsthā, (19), (41), 60n.
 Śēttai or Śēttaiyār, *te.*, 60, 66.
 Śēttalūr, *vi.*, 519, 533, 534.
 Śēttasārman, *m.*, 534.
 Śēttaya-Chaturvêdin, *m.*, 533.
 Śētti, *f.*, 280.
 Śētti Eḍuttapādam, *m.*, 257.
 Śētti Kāḍan, *m.*, 449.
 Śēttimaṅgalam, *vi.*, (24n), 60.
 Śētti Nā..., *m.*, 449.
 śēttirai, *tax on trade*, 117.
 Śēttireṅga-Sōmayājin, *s.a.* Jyēsthapāda-Sōmayājin, 345, 360.
 Sēttūr, *vi.*, (22).
 Seven Pagodas, *s.a.* Māmallapuram, (33n).
 śevīḍu, *liquid measure*, (18), 74, 75, 77, 129, 130.
 Sevīlipēri, *vi.*, (29).
 Śevvappa-Nāyaka, *Tanjore Nāyaka ch.*, 498, 499.
 Śeyadaraṇ (Jayadhara) Nēttāṇan, *m.*, 302.
 Śēyāru, *vi.*, 345, 359n, 360.
 Śēynallūr, *s.a.* Śēyñalūr, (23), 324, 336.
 Śēyñalūr, *vi.*, 324n.
 Śēyyapādam, *f.*, 291, 292.
 Śēyya-Sōram, *f.*, 259, 292.
 Śēyyavāymani, *f.*, 297.
 Shaḍānana, *form of* Subrahmanya, (36), (37), (38).
 Shaḍaṅgavid, *title of a Brāhmaṇa*, 518.
 Shaṇmātura, *form of* Subrahmanya, (37n).
 Shaṇmukha, *s.a.* Kumāra, (36), (37).
 Shiyāli, *vi.*, (24).
 Sholinghur, *vi.*, 502n.
 śi, (śrī), 293n.
 Śibi, *mythical k.*, 376, 377, 386.
 śidāri (sitār), *bark of a tree*, 130n.
 Siddhalingamadam, *vi.*, (27).

Siddhântasârâvali, *Saiva work*, (19n).
 Śidēvi, *f.*, 290, 293n, 294.
 śidukku, *ornament*, 216, 428, 434n.
 signs, of the Zodiac:—
 Mithuna, 309.
 Vṛ̥schika, 340n.
 Śikaṇḍapuram, *vi.*, 281.
 Śikaṇḍi, *f.*, 280, 281, 285, 289, 293n.
 Śikhâ-Śivan, *sur. of* Gunappugar Marudaṇ, 259.
 Śikhâ-Śivan, *sur. of* Rājādittan Ambalattâdi, 258.
 Sikkhivâhana, *form of* Subrahmanya, (37n).
 Sikkittan Kârâyil, *m.*, 452.
 Śikurugûr, *f.*, 291, 293n.
 Śikurugûr, *s.a.* Tirukkurugûr, 260.
 Śilaiyan Nakkan, *m.*, 484.
 Śilan Aravan, *m.*, 479.
 Śilan Kârânai, *m.*, 479.
 Śilan Karuvûr, *m.*, 451.
 Śilan Pichchan, *m.*, 479.
 Śilappadigâram, *Tamil poem*, (17n), 378.
 Śilâśûlâmani, *f.*, 287, 292, 294.
 Simhala (Ceylon), *co.*, 311 and add., 343, 356.
 Simhamukhâsura, *demon*, (41n).
 Simhanandin, *Jaina teacher*, 380, 387.
 Simhavarman, *Pallava k.*, 343, 356, 503, 506, 510.
 Simhavarman I., *do.*, 503.
 Simhavarman II., *do.*, 503.
 Simhavishnu, *do.*, 343, 344, 356, 357, 363, 370, 503, 504, 505, 506, 510, 513.
 Sinattaraiyan, *m.*, 115.
 Sinda, *dy.*, 503n.
 Sindhuvârahada, *tank*, 372.
 Śingadi, *f.*, 294.
 Śingala, *s.a.* Simhala, 48, 72, 256, 311.
 Singalândi, *vi.*, (22).
 Śingalântaka, *title of Chôla kings*, (9).
 Śingalântaka-chaturvêdimangalam, *s.a.* Singalândi, (22), 321.
 Śingalântaka-terinda-parivâratâr, *regiment*, (9), 96.
 Śingana (Simhana), *s.a.* Jayasimha IV., 231, 232, 235n, 390, 391n.
 Śinganam (Śingana-maṇḍalam), *the country of* Simhana (Jayasimha IV.), 235.
 Śingan Koramban, *m.*, 496.
 Śingan Paramaḍi, *m.*, 448.
 Śingan Ponnai, *m.*, 496.
 Śingappalli Nâgabatta Śêshâstiri (Śêshâdri), *m.*, 499.
 Singhalese, (5), (10).
 Sinnam, *a vessel*, 10 add.
 Śipattâli, *f.*, 293.
 Śippan Marapâdi, *m.*, 302.
 Śrâla or Śrâlâdêva, *son of* Śruttonḍa-Nambi, (40), 172, 174, 251n, 252, 253, 299n.
 Śirgâri (Shiyali), *vi.*, 154n.
 Śirimânpatî, *vi.*, 514.
 Śiriya Aravam, *f.*, 292.
 Śiriya, *f.*, 285.
 ŚiriyaĀrûr, *m.*, 454.
 ŚiriyaĀn Panri, *m.*, 496.
 ŚiriyaĀn Sûrri, *m.*, 454.
 Śiriya-Umai, *f.*, 292.
 śirôvarttanai, *the top of a lînga*, 137.

Śirpachintâmani, *name of a Tamil work*, (35), (37).
 Śirraman Kurundan, *m.*, 495.
 Śirraman Pugaran, *m.*, 495.
 Śirrambal, *s.a.* Trichinopoly, (23).
 Śirrambar, *s.a.* Sittambar, (25), 229.
 Śirâmûr, *vi.*, 333.
 Śirariyûr, *vi.*, 389.
 Śiraya, *m.*, 513.
 Śirrinavâr, *vi.*, (25), 229, 450.
 Śirringûr, *s.a.* Siddhalingamadam, (27).
 Śiruchchêdamangalam, *vi.*, (22).
 Śirudaikkaral, *f.*, 294.
 Śirudairâl, *f.*, 280, 284, 288.
 Śirudanam, *minor treasure*, (11), 9, 123, 193, 226.
 Śirudanattukkangâni-ttattân, (11n).
 Śirudanattuppanimakkal, *class of servants*, (11), 95, 405.
 Śirudanattu-Perundaram, *title*, (11), 402n.
 Śirudanattu-Vaḍugakkâlavar, *regiment*, 9, 298.
 Śirudanattu-Valaṅgai-Vêlaikkârappadaigal, *class of military recruits*, (9).
 Śirukalattûr, *vi.*, (27).
 Śirukolli Sêndan, *m.*, 490.
 Śirukalattûr, *s.a.* Śirukalattûr, (27), 454.
 Śirumaṅgalam, *vi.*, (29), 498.
 Śirumaṅgalamuḍaiyân, *a native of* Śirumaṅgalam, *ch.*, 498.
 Śiru-Munniyûr, *vi.*, (25n), 65 and add.
 Śiruparuvûr, *s.a.* Kilappaluvûr, (24), 519, 535.
 Śirûr, *vi.*, (28n).
 Śiru-Semburai, *s.a.* Semburai, (24), 63.
 Śiruttonḍa, Śiruttonḍa-Nambi or Śiruttonḍa-Nâyânâr, *Saiva saint*, (40), (41), 172, 174, 301n.
 Śiruvanni, *vi.*, (25), 495.
 Śîsu, *s.a.* Kumâra, 387.
 Śisupâlavadha, *quoted*, 356n.
 sitapiñchha (śvêtagarut), *a swan*, 380, 387n.
 Śittakutti Nakkan, *m.*, 479.
 Śittakutti Paraman, *m.*, 478.
 Sittambar, *vi.*, (25).
 Śittiran Kêsuvaṇ (Kêśava), *m.*, 297.
 Sittiravalli, *f.*, 286, 289.
 Śiva, *god*, (14), (19), (20), (29n), (31), (32), (33), (34), (35), (38), (39), (40), (41), 2, 11n, 60n, 73n, 134, 137, 140, 141, 142, 149n, 152, 154, 161n, 167, 169, 172, 174 and add., 177, 178, 190, 191, 193, 199, 203, 246, 253, 257n, 280n, 282n, 295n, 296n, 298n, 312, 342, 343, 354n, 355, 357, 371, 376, 378, 379, 386n, 388n, 389n, 390, 501, 504, 506, 507, 510, 511, 512, 514, 517, 519.
 Śivachûlâmanimaṅgalam, *s.a.* Ukkal, (28).
 Śivadâsa, *m.*, 511.
 Śivadâsanâsôlai, *quarter outside Tanjâvûr*, (12), 458, 491.
 Śivadēvi, *f.*, 291.
 Śivakkorundu Śambandan, *m.*, 258.
 Śivakkorundu Śrâlan, *m.*, 257.
 Śivalaiyakkudi, *vi.*, (22).
 Śivamâra, *W. Ganga k.*, 380, 387.
 Śivan Anantan, *m.*, 258.
 śivandanir, *property of pearl*, (17n).
 Śivapâdasêgaran (Śivapâdasêktara), *sur. of* Râja râja I., (7), (13), (14), 2, 11, 415, 419.

- śivappuśilai, *red stones*, 214.
 Śivapurāṇa, *quoted*, (31n).
 Śivaskandavarman, *Pallava k.*, 343n, 358n, 359n, 502.
 Śiva-yōgin, (17), 132, 133.
 Skanda, *m.*, 373.
 Skanda, *form of Subrahmanya*, (33n), (36), (37), (38), 511.
 Skānda-purāṇam, 191.
 Skandasēna (Kandasēṇan), *ch.*, 340, 341.
 Skanda-shashthi, *feast*, (36n).
 Skandasishya, *s.a.* Skandavarman II., 343n, 501, 502, 503, 510.
 Skandasishya-Vikramavarman, *Gaṅga-Pallava k.*, 502n.
 Skanda-Upanishad, (36).
 Skandavarman, *Pallava k.*, 343, 356.
 Skandavarman I., *do.*, 503.
 Skandavarman II., *do.*, 502, 503.
 Skandavarman III., *do.*, 503.
 Smṛiti, 358, 530.
 Śōdivilakku, *f.*, 281.
 Śōdiyakkudī, *vi.*, (24), 337.
 Śōlai Kuravaṇ, *m.*, 251, 446.
 Sōlamādevi, *vi.*, (26).
 Solapuram, *vi.*, (28).
 Solar race, (5n).
 Sōma, *god*, 413.
 Sōmakōṇ, *f.*, 289.
 Sōmanādi, *f.*, 286.
 Sōmanāthēśvara, *te.*, 222n.
 Sōman (Sōma) Śambandan, *m.*, 258.
 Sōmāśi-Kāri, *m.*, 535.
 Sōmāśi-Tattan, *m.*, 535.
 Sōma-Śivaṇ, *sur. of Sūryadēva-Kramavittan*, 259.
 Sōmāskanda, *form of Śiva*, (33n).
 Sōmaya, *Kolanu ch.*, 308n.
 Sōmayājīn, *title of a Brāhmaṇa*, 518.
 Sōmēśvara, *te.*, 308n.
 Sōmēśvara I., *W. Chālukya k.*, 303.
 Sōmēśvara II., *do.*, 231.
 Somur, *vi.*, (23), 250n.
 Sōnāchala or Sōnāsaila, *s.a.* Aruṇāchala, 193n.
 Sōnāḍu, *s.a.* Sōra-nāḍu, (6), 222n, 229n.
 Sōnagachchidukkin-kūḍu, *ornament*, (16n), 434.
 Sōnagachchidukku, *do.*, 428, 434n.
 Sōnagan, *s.a.* Jōnaka, 428, 460, 489, 495, 496.
 Sōnikuṭṭi-Chaturvēdin, *m.*, 534.
 Sōradēvi, *f.*, 296.
 Sōrakulasundari, *f.*, 279, 284.
 Sōrakulavallipattinam or Sōrakulavallipattanam, *sur. of Nāgapattanam*, 279n.
 Sōram, *f.*, 282.
 Sōramādevi, *f.*, 294.
 Sōramahādēvi-chaturvēdimāṅgalam, *s.a.* Sōlamādevi, (26), 229, 327.
 Sōra-maṇḍalam, *the Chōja co.*, (21), (29n), 47, 139, 142, 278, 320, 333, 424.
 Sōramārttāṇḍa-chaturvēdimāṅgalam, *sur. of Vēmbarrūr*, (23n).
 Sōra-nāḍu, *the Chōla co.*, 229n, 530.
 Sōraṇ Kuppai, *m.*, 452.
 Sōrapuram, *vi.*, (16).
 Sōrasūlāmaṇi, *f.*, 281.
 Sōra-Uttama-chaturvēdimāṅgalam, *vi.*, (23), 327.
 Sōttai-Mādhava-Bhaṭṭa, *m.*, 533.
 Śramaṇa, *s.a.* Jaina, (6), (12).
 Śrī, *s.a.* Lakshmi, 256n, 293n, 354, 529, 530.
 śrī-bali, *ceremony in temples*, 8.
 śrī-chhanda, *pearl ornament*, 40 and add, 83, 188, 214, 227, 435.
 Śrīdhara, *sur. of Nandivarman Pallavamalla*, 345, 357.
 Śrīkākūlam, *vi.*, 373n.
 Śrīkaṇḍa-chaturvēdimāṅgalam, *sur. of Malari*, (26), 327.
 Śrīkaṇṭha or Śrīkaṇṭhamūrti, *form of Śiva*, (34), 280n, 501, 510.
 Śrīkaṇṭhamūrtigaḷ, *image of*, 400, 401, 402, 403, 404.
 śrīkārya, *the management of a temple*, 112, 129, 149.
 Śrīkattuppalli, *s.a.* Kāttuppalli, 506, 511.
 śrī-kōyil, *an orthodox Hindu temple*, (41), 47, 48n, 401.
 Śrīmalai, *s.a.* Tirumalai, 519, 533.
 Śrīpūdi, *vi.*, (25), 454.
 Śrīpūdi-Viṇṇagar, *te.*, 260, 285, 288, 291, 295.
 Śrīpurambiya, *s.a.* Tiruppirambiyam, 376, 381, 387, 513.
 Śrīraṅgam or Raṅgam, *island*, (31), 230, 252n, 253, 260, 261, 282n, 291n.
 Śrītāri-Viṇṇagar, *te.*, 260, 280, 284, 286.
 Śrītūṅgaṁḍalam or Śītūṅgaṁḍalam, *vi.*, (22), 333 and add.
 Śrīvaishṇava, *sect of Brāhmaṇas*, 519.
 Śrīvallabhamāṅgalam, *s.a.* Gaṅgaikondān, (29).
 Śrīvāñchiyam, *vi.*, 256n.
 Śrīvāsudēva, *image of*, (38n).
 Śrīvatsa, *mole on Vishnu's breast*, (38n).
 śrīvimāna, *the sacred shrine of a temple*, 8, 9, 35.
 Śrī-vishaya, *di.*, 109 add.
 Śruti, 358.
 stūpikkūḍam, *pot for the pinnacle*, 415.
 stūpittari, *pinnacle*, 9.
 Subba or Subbarāya, *serpent*, (36).
 Subbarāya-shashthi, *feast*, (36n).
 Subhadēva, *mythical Chōla k.*, 152, 253, 378.
 Subrahmanya, *god*, (13n), (32), (33n), (36), (37), (38), 141, 198, 199, 356.
 Subrahmanya, *vi.*, (36), (37n), (38n).
 Subrahmanya Aḥchan, *m.*, 257.
 Subrahmanya Kūttan, *m.*, 298.
 Suchindram, *vi.*, (28).
 sūdagam, *bracelet*, 84, 216, 399.
 sūdar, *a ray*, 424.
 Sūdra, *caste*, (36).
 Sūdra, *variety of diamond*, (17n).
 sugandhi, *amethyst*, 433.
 Sukumāra-Chaturvēdin, *m.*, 532.
 sūla, *spear* (held by Kshētrapāla), 10.
 sūla or trisūla (held by Śīrālādēva), 174, 375n.
 Sūlamaṅgalam, *vi.*, (25), 76.
 Sūlāmaṇi, *f.*, 290.
 Sūlamapṭa, *m.*, 373.
 sūlli, *tree*, 92, 94, 108, 221, 403.

Sumêrn, *mo.*, 370.
Sun, *god*, (38n), 373, 386, 433n.
Sūpaṅgai, *f.*, 297.
Sūḍaimūlai-nāḍu, *di.*, (26), 450, 490, 491.
Sundara or Sundarēśvara, *te.*, (30).
Sundara-Chōla, *sur. of Parāntaka II.*, (1), 72 add.
Sandaramūrti or Sundaramūrti-Nāyaṇār, *Śaiva saint*,
152, 153, 154, 169, 280n, 284n, 378, 381, 529n.
Sundaraṇ Kālakālan, *m.*, 300.
Sundara-Pāṇḍya, *Pāṇḍya k.*, 110, 364n.
Sundararāja-Perumāl, *to.*, 376.
Sundarasōranallūr, *vi.*, (27), 448.
Sundara-Sōri, *f.*, 286.
Sundari, *f.*, 288, 295, 296.
Sūṅgandavirtta-Chōla, *sur. of Kulōttuṅga-Chōla*, I.,
112n.
Sūṅgandavirtta-Kulōttuṅga-Chōladēva, *s.a. Kulōt-
tūṅga-Chōla I.*, 111n, 112n.
Sūṅgandavirtta-Sōranallūr, *vi.*, 112, 115 and add.,
119.
sūppiram, *property of pearl*, (17n), 81.
Sūppiramaṇiya-parākkiramam, *name of a Tamil work*,
(37).
Sūppiraṇ Sūri, *m.*, 478.
Sūppiraṇ Tiruvaḍigal, *m.*, 454.
surabhi, *a cow*, 478, 482, 486, 488, 491, 495, 497.
Sūralūr-kūṛram, *di.*, (23), 327.
Sūramāra, *vi.*, 370.
Sūraṇ Amaraṇ, *m.*, 454.
Sūraṇ Eṇuūṇṇavaṇ, *m.*, 454.
Sūraṅguḍi-nāḍu, *di.*, (29).
Sūraṇ Kāri, *m.*, 454.
Sūraṅkuḍi, *vi.*, (22), 321.
Sūraṇ Kumiri, *m.*, 483.
Sūraṇ Nāṭṭān, *m.*, 450.
Sūraṇ Pūsal, *m.*, 454.
Sūraṇ Ūraṇ, *m.*, 452.
Sūrasīkhāmaṇi, *sur. of Chōla kings*, 437n.
Sūrasīkhāmaṇipperunderu, *street outside Tañjāvūr*,
(12), 302, 437, 453.
Sūratṭūr-nāḍu, *di.*, (28), 111n.
Sūraṇarandūr, *vi.*, 364, 372.
sūri, *a screw*, 159.
Sūri . . . , *m.*, 454.
Sūri Aiyyaṇ, *m.*, 479.
Sūri Kaṇṇaṇ, *m.*, 454.
Sūri Karamānikkaṇ, *m.*, 457.
Sūri Mōḍaṇ, *m.*, 457.
Sūri Nādaṇ, *m.*, 299.
Sūri Nāraṇaṇ (Nārāyaṇa), *m.*, 251, 446.
Sūri Pākkaṇaṇ (Bhāskara), *m.*, 251, 446.
Sūri Puḡaraṇ, *m.*, 457.
Sūri Śirālaṇ, *m.*, 251, 446.
Sūri Tiruvēdi, *m.*, 457.
Sūri Tūduvaṇ, *m.*, 447.
Sūri Vēmbaṇ, *m.*, 451, 452, 480.
Sūriyaṇ Maṇapādi, *m.*, 450.
Sūrumbaṇ Kālī, *m.*, 450.
Sūrappaṇ Kaṇḍaṇ, *m.*, 489.
Sūrya, *Sun-god*, (38), (39).
Sūryadatta-Bhaṭṭa, *m.*, 531.
Sūryadēva, *image of*, 224, 226.
Sūryadēva-Kramavittaṇ, *m.*, 259.

Sūryanārāyaṇa, *s.a. Sūrya*, (38n).
sūtras :—
Āgnivēśya, 535.
Āpastamba, 373, 531, 532, 533, 534.
Āśvalāyana, 339, 531.
Bhāradvāja, 533, 534.
Bahvricha, 373.
Chhandōga, 345, 359, 360, 531, 532, 533, 534.
Hiranyakēśi, 531, 532, 534.
Kālarachecha (or Kālarcha), 533, 534.
Pavirya, 519, 531, 533.
Pravachana, or Prāvachana, 373, 531, 532, 533,
534, 535.
Vāśēpi, 531.
Śuttamali-vaṇaṇāḍu, *di.*, (29), 498.
suttee, (1).
śutti, *characteristic of diamond*, (17n).
śuṭṭi, *ornament*, 411.
Sūvaraṇ Anandaṇ, *m.*, 447.
Sūvara-Paṭṭaṇ Pūvatta-Paṭṭaṇār, *m.*, 459, 492.
suvarṇakṛit, *a goldsmith*, 514.
Suyajña-Bhavasēna-Trivēdi-Bhaṭṭa-Sōmayājīn, *m.*,
534.
Suyajña-Kēśava-Chaturvēdi-Bhaṭṭa, *m.*, 533.
Svāmidatta-Bhaṭṭa, *m.*, 534.
Svāmidēva-Shaḍaṅgaḍi, *m.*, 532.
Svāmimalai, *vi.*, (36).
Svāmīśarma-Shaḍaṅgaḍi, *m.*, 532.
Svarṇa-Gaṇapati, *form of Gaṇapati*, (35).
svastika, *symbol*, 501.
Svasvāmimitra, *s.a. Embirāṇ-tōṇar*, 154.
swan, *banner*, 380, 387.

T.

Tachchaṇ Kaṇapuravaṇ, *m.*, 457.
Tachchaṇ Karambaṇ, *m.*, 453.
Taḍigai (Taḍiya)-pāḍi, *oo.*, (3), (21), 8, 17, 35, 48,
72, 123, 128, 241, 250, 256, 432.
Taḍigaivari, *s.a. Taḍigavari*, (3n).
Tailla II., *W. Chālukya k.*, 260.
Taṇṇjai, *s.a. Tañjai*, 203.
Taṇṇjaiyaraḡar, *s.a. Tañjai-Araḡar*, 203, 212, 213,
216.
Taiyūr, *vi.*, (28).
Takkaḷūr-nāḍu, *di.*, (22), (41), 67.
Takkaṇalāḍam (Dakṣiṇa-Lāṭa), *oo.*, 108 and add.
Takkolam, *vi.*, (28).
tālam, *a dish*, 9.
Tālagunda, *vi.*, 502.
Talaicheṇṇāḡaḍu, or Talaicheṇṇāḡaḍu, *vi.*, (25), 324,
335, 534.
Talaīśayaṇapuram, *sur. of Taiyūr*, (28).
Talaittakkōlam, *vi.*, 109.
talaivāycheṇṇi, *quarter near the gate of a village*, 61.
Talaivāyamaṅgalam, *vi.*, (27), 451.
Talaivālaṅṇāḡu, *vi.*, 260, 284, 291, 297.
talaivārikkam, *the village watchman's quit-rent*, 119.
tālam, *variety of ruby*, (17n), 81, 435 and add.
tala-varamb-irai, *land consisting of the causeways be-
tween fields*, 116.
taḷavārike, *s.a. talaivārikkam*, 119n.
tāli, *a marriage badge*, 399, 433.

- Talichohāṭṭaṅguḍi, *vi.*, 283, 284, 288, 293.
talichchēri, *quarter near a temple*, 67.
Talichchēri, *vi.*, (25), 324, 335.
taligai, *a dish*, 9, 11, 17, 20, 412, 420.
tālīmanivaḍam, *ornament*, 19, 73, 89, 172, 190, 400.
tālīmbam, *part of a jewel*, 73, 145, 172, 188, 193, 213, 214, 224, 399.
Taliyan Araṅgan, *m.*, 455.
Taliyan Vīraṭṭan, *m.*, 456.
tamāla, *tree*, 371.
Tāmanallūr, *vi.*, (27).
Tāman Kalvan, *m.*, 481.
tamappan, *a father*, (16), 457, 479, 491, 496.
Tāmar, *s.a.* Dāmal, (28), 390, 392.
Tāmar-kōṭṭam, *or* Tāmal-kōṭṭam, *di.*, (28), 390, 392.
Tāmar-nāḍu, *di.*, (28), 390, 392.
Tamiṇ Vīḍattal, *m.*, 492.
Tamiṇ-muni, *s.a.* Agastya, 236n.
tamnai (= tam-ammai), *a mother*, (16).
Tāmōdiraṇ (Dāmōdara) Seṭṭi, *m.*, 301.
Tāmrapparpi, *vi.*, 236n.
tānaittūkkam, *chief pendant in a girdle*, 215, 242n.
Tanakkān Sūri, *m.*, 493.
tanakku, *tree*, 389.
Tandabatti (Dandabhukti), *di.*, 108.
tanḍal-ilakkai, 115.
Tanḍan Kamban, *m.*, 300.
Tandantōṭṭam *or* Tandattōṭṭam, *s.a.* Tandantōṭṭam, (26), 323, 335, 512n, 517, 518, 530.
Tandantōṭṭam (Thandanthottam), *vi.*, (26), 517.
Tandisattiviḍaṅgiyār (Dantisaktivitaṅki), *sur. of* Lōkamahādēvi, 278n.
Taṅgattārtali, *vi.*, 297.
Tāngi Kuttēraṇ, *m.*, 491.
Tāniyan Maṇavan, *m.*, 455.
Tāniyan Ūraṇ, *m.*, 483.
tāniyūr, *a free village*, 76, 336, 484.
Tāñjai, *s.a.* Tanjore, (20), 203, 259n, 374.
Tāñjai-Aragar, *image of*, (33).
Tāñjai Kapavadi, *m.*, 298.
Tāñjaimāmaṇikkōyil, *te.*, 281, 284, 290, 292, 300.
Tāñjaimāmaṇigaṇḍaṅgurai, *vi.*, 118.
Tāñjai-Viḍaṅgan, *treasury in the temple at Tāñjāvūr*, 404, 405.
Tāñjai-Viṭaṅka, *god*, (14n), 14, 18, 20, 72, 73, 74, 84, 89, 203.
Tāñjāvūr, *s.a.* Tanjore, (22), (24n), (26), 1, 8, 42, 47, 60n, 68, 74, 76, 77, 93, 95, 96, 98, 99, 100, 101, 102, 105, 110, 112, 113, 115, 116, 117, 118, 121, 124, 130, 134, 137n, 148, 149, 150, 151, 152, 153, 160n, 167, 168n, 203, 230, 246, 247, 248, 251, 252, 258n, 259, 260, 280, 281, 283, 284, 285, 290, 291, 292, 295, 296, 298n, 299, 300, 303, 306, 308, 309, 310n, 312, 334, 339, 374, 395, 404, 405, 413, 446, 447, 448, 449, 450, 452, 453, 454, 455, 456, 457, 458, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 489, 490, 491, 492, 495, 496, 499.
Tāñjāvūr-kūrram, *di.*, (26), 8, 115, 124, 151, 152, 413.
Tāñjāvūr-paru, *di.*, (26), 115.
Tanjore, *vi.*, (1), (2), (4), (5), (6), (7), (9), (10), (11), (12), (13n), (14), (15), (16), (17), (18), (19), (20), (21), (22), (24n), (25), (29), (31), (32), (37), (39), (40), 110, 112n, 116n, 248, 259n, 309, 338, 374, 402, 412, 424n, 425, 428, 436, 437, 458, 469, 460n, 497, 498.
Tannālan Vaigundan, *m.*, 450.
Tannālan Vanni, *m.*, 447.
Tannichchai Saduraviḍaṅgan, *m.*, 301.
Tannirkunnam, *vi.*, (21).
Tannirkunnam, *s.a.* Tannirkunnam, (21), 49.
Tanniyālattūr, *vi.*, (28).
Tanukkil, *vi.*, 519, 532.
tarā, *zinc*, 408.
tarai, *bunch of peacock's feathers*, 202.
Tārai Karumāni, *m.*, 488.
tāraimarūṅgina, *flaw in diamond*, (17n).
Tārai Tiruvēṇḍam, *m.*, 488.
tāraittālvattil, *vessel*, 11.
Tārakāri, *form of Subrahmanya*, (37).
Taramanallūr, *vi.*, 519.
tarāṇḍuvachchāl, 425, 427, 428.
Tarani, *f.*, 280.
tarāsa, *characteristic of diamond*, (17n).
Tāravarasān (Dhāravarsha), *Nāgawāṇṣi k.*, 234n.
Tāri Aḥchan, *m.*, 448.
tāri-iari, *tax on looms*, 117.
Tāri Kāli, *m.*, 456.
Tāri Kēsavan, *m.*, 478.
Tāri Kōmaḍi, *m.*, 492.
Tāri Kulavan, *m.*, 449.
Tāri Kunraṇ, *m.*, 449.
Tāri Kuraḍan, *m.*, 448.
Tāri Kūttan, *m.*, 478.
Tāri Maṇapādi, *m.*, 456.
Tāri Nettānan, *m.*, 446.
Tāri Panaiyan, *m.*, 452.
Tāri Ponnakkān, *m.*, 449.
Tārisarman, *m.*, 373.
Tāri Sāttan, *m.*, 492.
Tāri Tēvan, *m.*, 449.
taruppu, *gem*, (17n), 214.
tārvaḍam, *a necklace*, 159, 177.
Tatpurusha, *face of Pañchamukha*, (30n).
Tatpurusha-Sivan, *sur. of Aiñṇūrruṇan Śīyārūr*, 257.
Taṭṭaigala-nāḍu, *di.*, (23), 327.
Tattakutti-Bhaṭṭa, *m.*, 531.
Tattakutti-Shaḍaṅgavid, *m.*, 531.
taṭṭam, *a salver*, 9, 10, 423.
Tattan, *m.*, 167, 168.
Tattā namarē kāṇ, *allusion to a story of the Periya-purāṇam*, (40).
Tattāñjāttan, *m.*, 533.
tattāri-kōṭṭi, *a drummer*, 534.
tattār-pāṭṭam, *tax on goldsmiths*, 117, 530n.
Tattasarma-Shaḍaṅgavid, *m.*, 532.
Tattaya-Kramavittan, *m.*, 259.
tattōli, *tax*, 117.
tattukkāyam *or* tattukāyam, *s.a.* tattār-pāṭṭam, 512, 530.
tavukkai, *vessel*, 18, 20.
tavuku, *a salver or waiter*, 18n.
Tāyam, *f.*, 297.
Tayilon (Taila) Vikkiyanṇan, *m.*, 299.
tāyyān (tunnān), *a tailor*, 302n.
tējō-liṅga, *the liṅga of light*, (31).
Teliṅga Viman (Bhima), *ch.*, 308, 311.

- Tellāru, *vi.*, 506.
 Ten-Alūr, *vi.*, 119 and add.
 Tēngambūṇḍi, *vi.*, (27), 447.
 tēngumaram, *cocconut palm*, (18).
 Ten-Kaḍuvāy, *di.*, (21), 48, 51n.
 Tenkarai, *vi.*, (5n), (6n).
 Tenkarai-nāḍu, *s.a.* Pāṇḍyakulāsani-vaḷanāḍu, (26), 97.
 Tenkarai-Naraiyūr-nāḍu, *di.*, 518, 530.
 Tenkuḍi, *vi.*, (27), 494.
 Tenmalippākkam, *vi.*, 514.
 Tennagaṅgaḍēvaṇ, *m.*, 115, 116.
 Tennavaṇmāḍēvi, *f.*, 280.
 Tennaparākraman, *sur. of* Rājārāja I., (9n).
 Tennavaṇ-Māvēṇḍavēḷāṇ, *sur. of* Ādittan Sūryan, (11), (39), 129, 158, 168, 169, 246, 408, 409, 410, 459, 482, 489, 496.
 Tenneri, *vi.*, (28).
 Tentali, *te.*, 280, 281, 284, 290, 294.
 Ten-Tirumālirūṇḷōlai, *s.a.* Seviliṇḍēri, (29).
 Tēṇūr, *vi.*, (24), 326, 337.
 Terri Aruvi, *m.*, 487.
 Tēsichchi, *f.*, 279.
 Tēvaḍi-Chaturvēḍin, *m.*, 532.
 Tēvaḍi Puḡaran, *m.*, 484.
 Tēvaḍi Tāri, *m.*, 484.
 tēvai-kuḍimai, 115.
 Tēvaṇ Aḍavi, *m.*, 452.
 Tēvaṇ Aḍigal, *m.*, 485.
 Tēvaṇ Araṅgan, *m.*, 449.
 Tēvaṇ Ariṇḷayan, *m.*, 450.
 Tēvaṇ Kāri, *m.*, 455.
 Tēvaṇ Makki, *m.*, 450.
 Tēvaṇ Nāraṇan, *m.*, 449, 452.
 Tēvaṇ Orri, *m.*, 494.
 Tēvaṇ Paṭṭan, *m.*, 449.
 Tēvaṇ Pūṅḡavaṇ, *m.*, 450.
 Tēvaṇ Pūvaṇ, *m.*, 485.
 Tēvaṇ Uravaṇ, *m.*, 449.
 Tēvaṇ Viran, *m.*, 494.
 Tēvūr-nāḍu, *di.*, (22), 322, 334.
 Thirukkannānkudi, *vi.*, (22).
 Thirukkāravāsal, *vi.*, (22).
 Tigaichchudā, *f.*, 281.
 Tigaimānikkam, *f.*, 291, 296.
 Tigaippirāṭṭi-Īsvara, *te.*, 280.
 tiger, *orest*, 235.
 Tillai or Porḷōyil-Tillai, *s.a.* Chidambaram, 258n, 260.
 Tillai-Aragi, *f.*, 279.
 Tillaikkaraiṣu, *f.*, 279, 285.
 Tillaikkaraiṣu, *s.a.* Naṭēsa, 253.
 Tillaikkūṭṭan, *do.*, 253.
 Tillaikkūṭṭi, *f.*, 282.
 Tillainiraiṇḍāl, *f.*, 287.
 Tillasthānam, *vi.*, (24n), (27), 381n.
 Timma, *Sāluva ch.*, 117 and add.
 Timmāpuram, *vi.*, 37.
 tiṇḍāchchēri, *quarter where the untouchables live*, 51, 67.
 Tiṇḍakumāra-Chaturvēḍin, *m.*, 533.
 Tiṇḍamāda-Chaturvēḍi-Sōmayājin, *m.*, 534.
 Tiṇḍivaṇam, *vi.*, 425.
 Tinnevelly (Tirunelvēli), *vi.*, 364.
 Tiṇḍadrōṇaśarman, *m.*, 373.
 Tiṇḍaśarman, *m.*, 373.
 Tiraimūr, *vi.*, (26), 335.
 Tiraimūr-nāḍu or Tenkarai-Tiraimūr-nāḍu, *di.*, (25), 52, 323, 335.
 Tiraiyaṇ-ēri, *tank*, 345, 359n, 360, 377n.
 Tirālaya-tatāka, *s.a.* Tiraiyaṇ-ēri, 345, 359, 377n.
 tirāl-maṇi-vaḍam, *ornament*, 13, 145, 160, 172, 173, 189, 197.
 tiraṅgal, *property of pearl*, (17n), 81.
 Tirappāṇ Mahāḍēvar, *te.*, 52.
 Tiribuvanamāḍēvi, *f.*, 294.
 tiru, *an astrologer*, 302n.
 tiru or tirugu, *a spiral (part of a jewel)*, 160n, 172, 190, 198, 216.
 Tiru, *f.*, 284, 285, 288.
 Tirubhuvanam, *s.a.* Tiruppuvanam, (27).
 Tirubhuvanam, *vi.*, 449.
 Tiruḇcaḍayūr, *vi.*, (25).
 Tiruḇchchanur, *vi.*, (28).
 Tiruḇchchatturai, *vi.*, (25).
 Tiruḇchchendūr, *vi.*, (36).
 Tiruḇchchendurai, *vi.*, (23).
 Tiruḇchchēṅḡāṭṭāṅguḍi, *vi.*, (40n).
 Tiruḇchchēṇṇampūṇḍi, *vi.*, 513n.
 Tiruḇchchiralaivāy, *vi.*, (37).
 Tiruḇchchirāppalli, *s.a.* Trichinopoly, (23).
 Tiruḇchchivindiram, *s.a.* Suchindram, (28).
 Tiruḇchchōṅḡanūr, *s.a.* Tiruḇchchanur, (28).
 Tiruḇchchōṇṇutturai or Sōṇṇutturai, *vi.*, 260, 290, 294.
 Tiruḇchchuramudaiya-Nāyaṇār, *te.*, 111n.
 Tirukkadaiyūr, *vi.*, (25).
 Tirukkadaivūr, *s.a.* Tirukkadaiyūr, (26), 323, 335.
 Tirukkadaivūr, *s.a.* Tiruḇcaḍayūr, (25).
 Tirukkalar, *vi.*, (22).
 Tirukkālatti, *s.a.* Kālahasti, (28).
 tirukkāl-vaḍam, *foot-string*, 399.
 Tirukkālittattai, *vi.*, (7n), (24).
 Tirukkāṇappēr-kūṇṇam, *di.*, (28), 149.
 Tirukkāṇḍiyūr, *vi.*, (26).
 tirukkāṇmalar, *metallic eyes presented to an idol*, 340.
 Tirukkāṇṇāṅguḍi, *s.a.* Tirukkannankadi, (22), 334.
 Tirukkarakkāḍūr, *vi.*, 299n.
 Tirukkārāyil, *s.a.* Thirukkāravāsal, (22).
 Tirukkarkuḍi-Paramēśvara, *s.a.* Ujjivanātha, 375.
 Tirukkārōṇam or Kārōṇam, *s.a.* Kāyārōḥaṇa-svāmin, 260, 279, 288, 292, 295.
 tirukkarrāli, *a stone temple*, (12).
 Tirukkarrāli-mahāḍēva, *s.a.* Kailāsanātha, 392, 393.
 Tirukkarrukkunṇam, *vi.*, 230, 259n, 305, 340n, 341n, 343n, 502.
 Tirukkarrumalam, *s.a.* Shiyāli, (24), 326, 337.
 Tirukkarrumala-nāḍu, *di.*, (24), 326n, 337.
 Tirukkāṭṭuppalli, *vi.*, (26).
 Tirukkāṭṭuppalli, *s.a.* Kāṭṭuppalli, 506, 507, 512.
 Tirukkoilur, *vi.*, (27).
 Tirukkollambūdūr or Kollambūdūr, *vi.*, 260, 282, 292, 294, 296.
 Tirukkōḷalūr, *s.a.* Tirukkoilur, (27), 167.
 Tirukkūḍamūkkil, *s.a.* Kumbakonam, (25), 323, 451, 456.

- Tirukkudittittai, *s.a.* Tirukkalittattai, (23).
 Tirukkuraṅgāḍuturai, *s.a.* Aduturai, (25).
 Tirukkuravi, *f.*, 292.
 Tirukkuragūr, *vi.*, 260.
 Tirumāgālam or Māgālam, *te.*, 260, 281, 282, 284, 293.
 Tirumāgālam, *f.*, 283.
 Tirumalai, *f.*, 283.
 Tirumalai, *hill*, 260, 261, 287n.
 Tirumalai, *vi.*, 94n, 105, 108n, 109n, 519.
 Tirumalaidēva-Mahārāja, *s.a.* Timma, 117, 118.
 Tirumalai Kūttan, *m.*, 258.
 Tirumalairājapuram, *sur.* of Śūṅgandavirtta-Śōra-nallūr, 119.
 Tirumalai Vengāḍan, *ch.*, 460, 493, 494.
 Tirumalavādi, *vi.*, (8), (24).
 Tirumālgaittēvar, *Śaiva devotee*, (20).
 Tirumalpur, *vi.*, (28).
 Tirumaṇḍali, *te.*, 260, 286, 289, 292.
 Tirumaṇḍali-Īśvara, *te.*, 293.
 tirumandira-ōlai, *Chief Secretary*, 109, 112, 132, 306, 486.
 Tirumaṅgaimannan, *Vaiṣṇava saint*, 379n.
 tirumañjanaśālai, *the royal bathing hall*, 8.
 Tirumaṇṇikkā, ..., *sur.* of Araiyan Anukkan, 257.
 Tirumaṇḍalai, *vi.*, 323, 335.
 Tirumaṇḍapādi, *s.a.* Tirumalavādi, (24).
 Tirumarugal, *vi.*, (22).
 tirumēni, *an image of a god*, (16), 72, 81, 129, 136, 157n, 173n.
 tirumērkatti, *a sacred canopy*, 76.
 Tirumērgali, *te.*, 282, 284, 287, 290, 291, 294.
 Tirumūṅkunram, *vi.*, (22n), 67.
 Tirumudukunram or Mudukunram, *s.a.* Vriḍdhā-chalam, 307n.
 tirumugakkānam, *tax*, 512n, 531.
 tirumugam, *a royal order*, 112, 360, 531n.
 tirumukkānam, 512, 531n.
 Tirumukkūḍal, *s.a.* Seviliṇṇēri, (29).
 Tirumūlattānam (Mūlattānam), Mūlattāna-muḍaiyār or Mūlavasati, *s.a.* Tyāgarājasvāmin, 260, 283n.
 Tirumūlattānam, *f.*, 283, 286.
 Tirumullaiyāyil, *vi.*, 287n.
 Tirumullavāyil, *vi.*, 287n.
 Tirumunaippādi or Munaippādi, *di.*, (27).
 tirumurram, *sacred court containing shrines of village deities*, (41), 53, 401.
 Tirumurugārruppaḍai, *Tamil poem*, (37), (38).
 Tirunāgēśvaram, *vi.*, (40n).
 Tirunāllam, *s.a.* Kōnērīrajapuram, (26), 335.
 Tirunallūr, *vi.*, (23).
 Tirunāmanallūr, *vi.*, (27), 529n.
 Tiruñānaśambandar, Tiruñānaśambandha, Tiruñā-naśambandaḍigal or Śambandan, *Śaiva saint*, (33n), (39), 152, 153, 154, 158, 159, 160, 169, 172, 252, 301n, 375n, 379, 381.
 Tirunāṇṇiyūr, *vi.*, (24), 325, 337.
 Tirunāraiūr, *vi.*, (22), 333, 379.
 Tirunāraiūr-nāḍu, *di.*, (22), (26), 51, 323, 333, 335, 480.
 Tirunārāyaṇa-chaturvēdimaṅgalam, *sur.* of Vañ-gāram, (26), 301.
 Tirunāvalūr, *s.a.* Tirunamanallur, (27).
 Tirunāvukkaraiyar or Tirunāvukkaraisudēva, *Śaiva saint*, (39), 152, 153, 154, 158, 159, 160, 169, 252.
 Tiruneḍuṅgalam, *vi.*, (26).
 Tirunelli, *vi.*, 109.
 Tirunettānam, Nettānam or Neyttānam, *s.a.* Tillas-thānam, (27), 260, 261, 294, 296.
 Tirunilagaṇḍi, *f.*, 282.
 Tirupati, *vi.*, 287n.
 Tiruppāḍāli-Īśvara or Pādāliḥcharam, *te.*, 260, 292, 296.
 Tiruppadiyam, *s.a.* Dēvāram, (18), (19), 252, 256, 529n.
 Tiruppaiñṇili, *s.a.* Tiruppangili, (24n), 60n, 298n.
 Tiruppaiñṇili-Mahādēvar, *s.a.* Nilivanēśvara, 60, 298n.
 Tiruppallatturai, *vi.*, (23).
 tiruppallittoṅgal, *a sacred parasol*, 12, 302.
 Tiruppāmburam, *vi.*, 25.
 Tiruppangili, *vi.*, 241n, 298n.
 Tiruppāṇmalai, *s.a.* Panchapandavamalai, (28).
 Tiruppaṇam, *s.a.* Tiruppayanam, (23), 260, 296, 491.
 Tirupparāṅkunram, *vi.*, (36), (37), 110, 115n.
 Tirupparāytturai, *s.a.* Tiruppallatturai, (23).
 Tiruppattūr, *vi.*, (24).
 tiruppāvāḍai, *cloth on which rice is offered to a god*, 76.
 Tiruppayanam, *vi.*, (23).
 Tiruppayar, *vi.*, (26).
 Tiruppē, *s.a.* Tiruppayar, (26), 327.
 Tirup[piḍa]vūr Śāmi, *m.*, 535.
 Tiruppirambiyam, *vi.*, (23), 381.
 Tiruppōrūr, *vi.*, (37).
 Tiruppurambiyam, *s.a.* Tiruppirambiyam, (23).
 Tirupputtūr, *vi.*, (29).
 Tiruppūvaṇam, *f.*, 284.
 Tiruppūvaṇam, or Pūvaṇam, *vi.*, 110, 260, 284n.
 Tiruppuvaṇam, *vi.*, (27).
 tiruśadaiyam, *festival*, 123, 124, 129, 131, 133.
 Tiruttangūr, *vi.*, (21).
 Tiruttaṇi, *vi.*, (36).
 Tiruttavatturai, *s.a.* Tiruttavatturaikattalai, (26).
 Tiruttavatturaikattalai, *vi.*, (26).
 Tirutteṅgūr or Teṅgūr, *s.a.* Tiruttangūr, (21), 51, 260, 290, 294.
 Tiruttēvaṅkuḍi, *vi.*, (23), (41), 59, 451.
 tiruttopḍar, *the Śaiva devotees*, 167, 295n.
 Tiruttopḍattogai, *Tamil poem*, 378.
 Tiruvāchchirāmam, Āchchirāmam or Tiruvāśrāmam, *s.a.* Śāmiṇanēśvara, 260, 282, 284, 285.
 Tiruvaḍandai, *vi.*, (1n), (3n), (28).
 Tiruvaḍi, *f.*, 289.
 Tiruvādi, *vi.*, (24), 112n.
 Tiruvaḍi Amarapuśaṅgan, *m.*, 454.
 Tiruvaḍigal, *f.*, 283, 289, 295.
 Tiruvaḍigal, *s.a.* Chandeśvara, 52, 67.
 Tiruvaḍigal, *s.a.* Viṣṇu, 519, 534.
 Tiruvaḍigal, *te.*, (41).
 Tiruvaḍigal Tattai, *m.*, 450.
 Tiruvaḍi Kunram, *m.*, 485.
 Tiruvaḍi Kurukkalam, *m.*, 457.
 tiruvaḍinilai, *a pedestal*, 144.
 Tiruvaḍi Śēndan, *m.*, 454.
 Tiruvaḍi Śūri, *m.*, 477.

Tiruvāḍi Tāri, *m.*, 453.
Tiruvāiyāru, *f.*, 279, 280, 285.
Tiruvāiyāru or Aiyāru, *s. a.* Tiruvāḍi, (4), (7), (24), 112n, 253, 258n, 260, 261, 278, 283, 284, 286, 288, 290, 291, 295, 296, 297, 374.
Tiruvakkarai, *vi.*, (27).
Tiruvālaṅgāḍi, *f.*, 281.
Tiruvālaṅgāḍu, *vi.*, (1), (2), (4), (6), 260, 281n, 402.
Tiruvālaṅjuri, *vi.*, (7n), (15n), (25n).
Tiruvālaṅ Tirumudakunṇam, *m.*, 307.
Tiruvāli, *vi.*, (24), 260, 337.
Tiruvālidāyam, *s. a.* Pādi, (28).
Tiruvāli-nāḍu, *di.*, (24), (41), 59, 60, 160, 325, 337.
Tiruvallam, *vi.*, (15n), (28), 106, 107n, 222n, 228n, 249n, 250n, 303, 304, 412n, 518.
Tiruvallarai, *vi.*, (24).
Tiruvāl-udaiyāl, *village goddess*, (19), (41), 64, 401n.
Tiruvamaliśvara or Tiru-Amaliśvara, *te.*, 284, 285, 290, 291, 294.
Tiruvāmāttūr, *vi.*, (27).
Tiruvāṇaikkā, *s. a.* Jambukēśvara, 288n.
Tiruvāṇaikkā, Tiruvāṇaikkāval or Tiruvāṇaikkōyil, *vi.*, 253, 260.
Tiruvāṇaikkāvi, *f.*, 288.
Tiruvāṇbūr, *s. a.* Mallam, (37).
Tiruvāṇilai-Mahādēvar, *s. a.* Paśupatiśvara, 288n.
Tiruvāṇjiyam or Vāṇjiyam, *s. a.* Śrīvāṇchiam, 252, 256n.
Tiruvāṇ Mallam, *m.*, 456.
Tiruvāṇmālai, *vi.*, (31), 174, 193n, 498.
Tiru-Vāṇi-bhagavar (Śrī-Vahnibhagavat), *te.*, (41), 60.
Tiruvāraṅu, *f.*, 292.
Tiruvāramēśvaram, *vi.*, (22).
Tiruvāraneri or Araneri (Araneri), *te.*, 260, 280, 281, 283.
Tiruvāraneri-Īśvara, *te.*, 286, 289.
Tiruvārundūr-nāḍu, *di.*, (25), 323, 335.
Tiruvārūr or Ārūr, *vi.*, (19n), 153, 154, 167, 230n, 257n, 260, 261, 280, 281, 283, 286, 287, 288, 289, 291, 292, 293, 294, 295, 309.
Tiruvārūr-kōṭṭam, *di.*, (22), 301, 334.
Tiruvāsi, *vi.*, (27), 282n.
Tiruvattiyūr, *s. a.* Little Conjeeveram, 309.
Tiruvāvanam, *vi.*, (27), 483.
Tiruvāvinaṅkūḍi, *vi.*, (37).
Tiruvāvūr, *vi.*, (22).
tiruvāyakkērvī, *office*, 125, 300n.
Tiruvāymūr or Vāymūr, *vi.*, 253, 258n.
Tiruvēdakkūḍi, *vi.*, 289n.
Tiruvēdigudi or Vēdigudi, *s. a.* Tiruvēdakkūḍi, 260, 289, 293, 297.
Tiruvellaṅrai, *s. a.* Tiruvallarai, (24), 261, 298n, 326, 338.
Tiruvellaṅrai-Śākkai, *sur. of* Maraikkāṭṭu-Kapavadi, 298.
Tiruveṇāval, *s. a.* Jambukēśvara, 253.
Tiruveṇāval Śemborchōdi, *m.*, 256.
Tiruvēṅgaḍa-kōṭṭam, *di.*, (28).
Tiruvēṅgaḍam, *f.*, 287.
Tiruvēṅgaḍam, *s. a.* Tirumalai, 260, 261.

Tiruveṅkāḍu or Veṅkāḍu, *vi.*, 253, 260.
Tiruveṅkāṭṭu-Nāṅgai, *wife of* Śiruttonḍa, (40), 172, 174, 253.
Tiruveṇṇāval, *f.*, 260n, 284.
Tiruvēragam, *vi.*, (37).
Tiruvēdaikkāri, *s. a.* Tiruvēdaikkāli, (25), 324, 336.
Tiruvēdaimarudil, *s. a.* Tiruvēdaimarudūr, 260, 279, 285, 291, 293, 295.
Tiruvēdaimarudūr, *vi.*, 253, 259n, 260, 279n, 340n, 389n.
tiruvēdaiyāttam, *s. a.* dēvadāna, 392.
Tiruvēdaikkāli, *vi.*, (25).
Tiruvēdāvandai, *s. a.* Tiruvēdāndai, (28).
Tiruvēlaiyāḍalpurāṇam, *Tamil work*, 381.
Tiruvēlandūr, *vi.*, (25).
Tiruvēlaṅōyil, *te.*, 282, 285n, 286, 291.
Tiruvēlimālai, *vi.*, (26).
Tiruvēndalūr-nāḍu, *di.*, (24), 325n, 337.
Tiruvēsaippā, *work*, (13), (20), (21), 374.
Tiruvēsalūr, *vi.*, (6), (23).
tiruvorṛāḍai, *a sacred towel*, 76.
Tiruvorṛiyūr or Orriyūr, *s. a.* Tiruvottiyūr, (28), 230n, 231, 234n, 260, 261, 290n, 373.
Tiruvottiyūr, *vi.*, (28).
Tiruvottūr, *vi.*, (28).
Tiruvūral, or Tiruvūralpuram, *s. a.* Takkolam, (28).
Tiruvūral Nakkan, *m.*, 449.
Tiruvūral Śūri, *m.*, 449.
Tiṭṭaichenēri, *f.*, 289.
Tiymai Mālai, *m.*, 457.
tōḍu, *ornament*, 145.
Tōlan Iniyān, *m.*, 493.
Tōlan Muraṅgan, *m.*, 493.
tōliḍandana, *variety of pearl*, (17n), 435n.
tōltēyandana, *do.*, (17n), 435n.
Tōṇamaṇḍai-Chaturvēdin, *m.*, 532.
Tonḍai, Tonḍai-nāḍu or Tonḍai-maṇḍalam, *the Pallava country*, (2), (5), (6), (21), (27), 113, 312, 313, 320, 345, 390, 424, 426, 513.
Tonḍaimān, *the Pallava king*, 529n.
Tonḍaimān, *title of the chiefs of* Puḍukkōṭṭai, 113.
Tonḍaimān Ḥandiraiyan, *s. a.* Āḍonḍai, 377n.
Tonḍaimānār, *title of* Sāmantanārāyaṇa, 113, 115.
Tonḍāka-rāshtra, *s. a.* Tonḍai, 345, 359.
Tonḍavai-chaturvēdimāṅgalam, *vi.*, (26), 327.
Tonḍira- or Tonḍira-maṇḍalam, *s. a.* Tonḍai, 312, 345.
tōrai, *linear measure*, (31), 10, 137, 138, 144, 158, 165, 171, 172, 177, 187, 197, 199, 202, 218, 223, 398, 402, 407.
tōraṅkāl, *pillar supporting the arch of an aureola*, 145.
Toṛūr, *vi.*, (23), 324.
Trailōkyamahādēvi, *queen of* Rājārāja I., (7), (30) 95, 96, 193, 194, 196.
Trailōkyamahādēvi-chaturvēdimāṅgalam, *sur. of* Īmanallūr, (23), 324, 336.
trāsa, *flaw in ruby*, (17n), 81.
Tribhuvanachakravartin, *title*, 109, 112, 115, 153, 154, 246, 247, 497.
Tribhuvanamahādēvipṇēraṅgāḍi, *bazaar outside* Taiṇjāvūr, (12), 124, 152, 437, 450, 453, 457, 458, 477.

Tribhuvanamahādēvi-chaturvêdimangalam, *s.a.*
Tiruvakkarai, (27).
Trichinopoly, *vi.*, (28), (30), 252n, 253, 291n, 341, 374, 380, 519.
Tridhāman, *s.a.* Vishnu, 354.
Trilōchana-Śivāchārya, *Śaiva teacher*, (19n).
Triplicane, *vi.*, 513n.
Tripura, *demon*, (33n).
triśaram, *ornament*, 145, 172, 193.
Trivēdin, *title of a Brāhmaṇa*, 518.
Trivikrama, *m.*, 345, 360.
Trivikrama, *incarnation of Viṣṇu* 353, 459n.
Tryambaka-Śhaṅgavid, *m.*, 534.
Tuḍamuni-nāḍu, *di.*, (28).
tuḍar, *chain (?)*, 432.
Tūduvi, *f.*, 295.
Tugavūr, *vi.*, (26n), 477.
tūkkam, *a pendant*, 19, 89, 90, 214.
tūkkam, *s.a.* karañju, 338, 340.
Tukkaśarma-Trivēdin, *m.*, 532.
tulābhāra, *gift*, (7n), 386.
tulai, *flaw in diamond*, (17n).
tulākkōl or tilākkōl, *a scale*, 408, 414, 415.
tūmbu, *sluice*, 392.
Tū-nāḍu, *di.*, (28).
Tupaiyan Ādittan, *m.*, 302.
Tundāka-vishaya, *s.a.* Tonḍai, 312, 345.
Tuṅgā, *ri.*, 232, 303.
Tuṅgabhadra, *ri.*, 230, 231, 232, 235.
Tūṅgānai, *f.*, 296.
Tūṅgānai or Tūṅgānaimādam, *te.*, 260.
Tūṅgavarman, *s.a.* Nripatūṅga, 513.
tūpi, *grain and liquid measure*, 48, 50, 51, 52, 53, 60, 61, 62, 63, 64, 67, 75, 77, 93, 124, 129, 130, 131, 148, 149, 307, 402, 404, 427, 428.
Tuñjalūr, *vi.*, 117.
Tūrāḍi Sāttan, *m.*, 497.
Turaikkudī, *vi.*, (29), 483.
Turaiyūr, *vi.*, (22), (24), 64, 401.
Tūran Kulirndān, *m.*, 483.
turiñjil, *tree*, 389.
Tūrkkama-Chaturvēdin, *m.*, 534.
Tuttan Kārī, *m.*, 492.
Tuttan Vēmban, *m.*, 492.
Tutti, *f.*, 286.
tuttura, *ornament(?)*, 187.
Tuvēdi(Drivēdi)-Kāḍampālai, *m.*, 535.
Twelve thousand islands, (4), (7), (13), (21), 48, 72, 256.
Tyāgapatākā (Tiyāgapadāgai), *queen of Vikrama-Chōla*, 309, 312.
Tyāgarāja or Tyāgarājasvāmin, *te.*, 153, 283n, 309.
Tyāgasamudra, *sur. of Vikrama-Chōla*, 309.
Tyāgavalli, *queen of Kulōttuṅga I.*, 230.

U.

Uchehaṅgi-durga, *vi.*, 95n.
Uchchipāḍi, *vi.*, (21), 50.
Uchehhishta-Gaṇapati, *form of Gaṇapati*, (35).
Udagai, *vi.*, (3), (4), 250n.

Udaiyāditya-chaturvêdimangalam, *vi.*, 337.
Udaiyam, *f.*, 282.
Udaiyāṅgūran Śuvāgaran, *m.*, 485.
Udaiyāṅgūran Taniyānai, *m.*, 485.
Udaiyān Kallālai, *m.*, 312 and add.
Udaiyān Tiruviśālūr, *m.*, 302.
udara-bandhana, *a waist-band (ornament)*, 166, 189.
Uḍaram, *f.*, 279.
Uḍara-Viḍaṅga-Virupparaiyar, *m.*, 307.
Uḍari, *f.*, 287.
Udayachandra, *ch.*, 359n, 362, 363, 364, 370, 371, 372, 382, 529n.
Udayachandramangalam, Udayasandiramangalam, Udayēdumangalam or Udayēndu-chaturvêdimangalam (Udayēndiram), *sur. of Kumāramangala-Vellattūr*, 364, 365, 372, 374, 376 and add., 381, 388, 389, 390.
Udayāditya-chaturvêdimangalam, *vi.*, (24).
Udayaḍivākaran Tillaiyāli, *ch.*, (11), (29), 92, 95.
Udayana, *Sābara k.*, 364, 372.
Udayēndiram, *vi.*, 343, 344, 345, 355n, 356n, 358n, 359n, 361, 362, 363, 364, 365, 375, 376, 377, 379, 381, 382, 504.
Uditōdaya-perudattān, *m.*, 514.
Uditōdita, *family*, 514.
uḍukkai (Skt. huḍukkā), *a drum*, 256n, 298.
ūḍupōkku, *tax*, 512.
ugirppuravan, 19, 214n.
Ugrōdaya, *gem*, 518, 529.
Uhali, *vi.*, 532.
Ujīvanātha, *te.*, 374.
Ukkal, *vi.*, (2), (10), (28), 250n, 259n.
Ulagalandān, *s.a.* Trivikrama, 459n.
Ulagalandān, *title*, (6), 459n.
Ulagalanda-Perumāḷ, *te.*, 345.
Ulagāṇḍanāyakinallūr, *sur. of Kōṭṭagarkkudī*, 246, 247.
Ulagan Tēvan, *m.*, 454.
Ulagīśvara, *te.*, 280, 281, 283, 286, 291, 294.
Ulagudaiya-Nāyanār, *s.a.* Rājārāja III., 497, 498.
Ulagumūḍumuḍaiya-Nāchehiyār, *shrine of*, 246, 247.
ulaviyakkūli *s.a.*, uliyakkūli, 360, 530.
ullālai, *the inside (of a town)*, (12), 437, 446n, 458.
ulli, *plant*, 507, 512.
uliyakkūli, *wages for digging wells*, 360, 530n.
uliyar, *well diggers*, 360.
Umā or Umāparamēśvarī, *s.a.* Pārvatī, (30), (32), (33), (39), 141, 165, 311, 370.
Umai, *f.*, 284, 285, 289, 291, 294, 297.
Umaiūr, *vi.*, (27).
Umāmahēśvara or Umāmahēśvaramūrti, *form of Śiva*, (32).
Umāparamēśvarī (Umā), *consort of Āḍavallār*, 14, 17, 18, 72, 73, 77, 81, 87, 171, 172, 197, 203.
Umāparamēśvarī, *consort of Chaṇḍēśvaraprasāda-dēva*, 137.
Umāparamēśvarī, *consort of Kalyāṇasundara*, 193, 197.
Umāparamēśvarī, *consort of Rishabhavāhaḍadēva*, 178, 187, 190.
Umāparamēśvarī, *consort of Tañjai-Viṭaṅkar*, 14, 18, 20, 72, 73, 74, 89.

Umāparamēśvari, *consort of Taiñjai-Aragar*, 203, 213, 216.
Umāpati-Śivāchārya, *Saiva teacher*, 379.
Umāsahitar, *s.a.* Umāmahēśvara, (32).
Undivana-kōshthaka, *s.a.* Ūrṅkātṭu-kōṭṭam, 345, 359.
upādhi, *dues* (?), 119.
upamā-dhvani, *alanṅkāra*, 354n, 357n.
upapīṭha, *the lower pedestal*, 144.
upapīṭhattu-kandappadai, *the lower tier of the basement of a temple*, 35, 90n.
Upēndra, *s.a.* Viṣṇu, 511.
uppaṇaṇilam, *variety of sapphire*, (17n).
uppāyam, *salt-tax*, 117.
uppukkōchcheygai, *tax*, 531.
Uppūr, *vi.*, (27), 448, 452.
Uragahrada, *tank*, 372.
urai-nāri, *tax*, 117, 247.
uraiyavayappallivattu, 361n.
Uraiyyūr, *vi.*, 252n, 380, 459, 477n.
Uraiyyūr-kūrram, *di.*, (23), 74, 228, 326, 483.
Uṛakkaṇ Vāṭṭil, *m.*, 455.
uṛakku, *grain and liquid measure*, (18), 48n, 75, 76, 77, 129, 130, 149, 249, 251, 375, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497.
Ūraṇ Kalari, *m.*, 490.
Ūraṇ Kōṇai, *m.*, 447.
Ūraṇ Kunraṇ, *m.*, 447.
Ūraṇ Kuttēraṇ, *m.*, 480.
Ūraṇ Marudaṇ, *m.*, 447.
Ūraṇ Nāṭṭaṇ, *m.*, 447.
Ūraṇ Ōrambaṇ, *m.*, 488.
Ūraṇ Paṭṭaṇ, *m.*, 456.
Ūraṇ Piramaṇ, *m.*, 453.
Ūraṇ Sōlai, *m.*, 483.
Ūraṇ Sūri, *m.*, 455.
Ūraṇ Suvaram, *m.*, 490.
Ūraṇ Vēmbaṇ, *m.*, 446.
Urapparaṇaiyār, *Paraiya cultivators*, 63.
ūr-aṇivu, (15n).
ūrāṭchi, *tax*, 512.
Urattūr, *vi.*, 514.
Uravaṇ Mūppaṇ, *m.*, 447.
Uravaṇ Toṅgaṇ, *m.*, 447.
uravukōl-nilai-kāsu, *tax*, 427.
ūreṭṭu, *do.*, 530.
uri, *grain and liquid measure*, (18), 48n, 63, 75, 77, 123, 124, 129, 130, 143, 149.
Ūri Koṇḍi, *m.*, 456.
Ūri Kurudaṇ, *m.*, 456.
ūr-irukkai, *village-site*, 49.
ūr-irukkai-nattam, *do.*, 61.
ūrkkaraṇḍu-kāsu, *tax*, 427.
ūr-nattam, *village-site*, 47.
Ūrṅkākāḍu, *vi.*, 345.
Ūrṅkātṭu-kōṭṭam, *di.*, (28), 345, 346, 359n, 360.
Ūrṅkātṭu-kūrram, *di.*, (28).
Uṛḍakumāra-Chaturvēdin, *m.*, 532.
Uṛḍakumāra-Trivēdin, *m.*, 532.
Uṛḍakuṭṭi-Deṣapuriya, *m.*, 534.
urulai, *variety of diamond*, (16n), 82, 399.

Uruppittūr or Urupputtūr, *vi.*, 519, 531, 533, 534.
Uruttira-Chaturvēdin, *m.*, 531.
Uruttirakanda (Rudraskanda)-Chaturvēdin, *m.*, 531.
uruttu, *ornament*, 19, 82, 89, 434.
Uruvupalli, *vi.*, 502, 503.
Ūsikkaṇṇaṅḍi, *vi.*, 51.
ūsi-vāsi, *tax*, 115.
Uthiya (Chēra)-maṇḍala, *co.*, (1n).
uṭpuravu dēvadāna, 512.
Uttama-Śōra (Chōla), *sur. of Rājārāja I.*, (9), 98n.
Uttama-Chōla, *Chōla k.*, (2), (20n), 379n.
Uttamadāni, *f.*, 281.
Uttamadānipuram, *vi.*, 290, 292.
Uttamaṇ Kūṭṭaṇ, *m.*, 300.
Uttamaṇ Sūri, *m.*, 303.
Uttamasēri, *vi.*, (26).
Uttamaśīli, *Chōla prince*, 437.
Uttamaśīli-chaturvēdimāṅgalam, *s.a.* Uttamasēri, (26), 229.
Uttamaśīliyar-vēlam, *quarter outside Tañjāvūr*, (12), 437, 447, 452, 454, 456, 458, 480, 481.
Uttama-Śōra-chaturvēdimāṅgalam, *sur. of Tenneri*, (28).
Uttama-Śōra-Pallavaraiyaṇ, *sur. of Irāyiravaṇ Pallavayan*, 98, 222n.
Uttama-Śōra-terinda-Andaḷagattālār, *regiment*, (9).
Uttamasundari, *f.*, 292.
Uttara-Kailāsa, *shrine*, (7), 278n.
Uttarakākula, *s.a.* Chicacole, 373.
Uttarakāraṇika, *m.*, 518, 519, 530, 533.
Uttara-Lāṭa, *co.*, 109 add.
Uttaramallur, *vi.*, (19), (28), 106, 107n.
Uttaramēru-chaturvēdimāṅgalam, *s.a.* Uttaramallur, (28).
Uttaraṅḍaiyāṇ (Kōṇ) Kēraḷa Viḍividaṅgaṇ, *ch.*, 252 and add., 459, 476, 477, 478, 480, 481, 491.
Uttaraṅḍi, *vi.*, 459n.
Uttara-Rāḍhā, *co.*, 109 add.
Uttararāmacharita, *Sanskrit drama*, 530n.
Ūṭṭattūr, *vi.*, (6n).
uttiram, *projecting part of a wall*, 90.
Uttiralādam (Uttara-Lāṭa), *co.*, 109 and add.
Ūṭṭukkūr, *vi.*, 532.
Uttuṅgatuṅga, *sur. of Rājārāja I.*, 437.
Uttuṅgatuṅga-vaḷaṇāḍu, *sur. of Vaḍagarai-Kunra-kūrram*, (24), 251, 437, 446, 452, 477, 485.
Uttūr, *vi.*, (22).
uvachchar or oḍchchar, *caste of drummers*, 299n.
uvanri, *a head of water*, 530.
Uvarkkūḍi, *s.a.* Ovarkūḍi, (22).
Uviyūr, *vi.*, 531, 532.
Uyyakkondān, *channel*, (7n).
Uyyakkondān or Uyyakkōṇḍār, *sur. of Rājārāja I.*, (7), 437.
Uyyakkondān- or Uyyakkōṇḍār-terinda-tirumañja-nattār-vēlam, *quarter outside Tañjāvūr*, (12), 437, 448, 449, 450, 452, 453, 454, 455, 456, 457, 458, 478, 479, 480, 483, 484, 485, 486, 489, 492.
Uyyakkondān-Śōrapuram, *s.a.* Solapuram, (28).
Uyyakkondān-Tirumalai, *vi.*, (7n), (23), 374, 375.
Uyyakkondān- or Uyyakkōṇḍār-vaḷaṇāḍu, *di.*, (7), (25), 52, 139, 142, 165, 323, 324, 335, 437, 451, 456.

INDEX.

V.

Vaḍagarai-Kunra-kūram or Kunra-kūram, *di.*, (24), 251, 446, 452, 477.
 Vaḍagarai-Maṅgalam, *vi.*, (26).
 Vaḍa-Kaḍuvāy, *di.*, (22), 51.
 Vaḍakavira-nāḍu, *di.*, (26).
 Vaḍa-Kōnāḍu, *di.*, (29), 458, 483.
 vaḍam, *ornament*, 174, 187, 214.
 Vaḍa-Mullaivāyil, *s.a.* Tirumullavāyil, 260, 261, 287n, 529n.
 Vaḍa-nāḍu, *s.a.* Vaḍa-Kaḍuvāy, (22).
 Vaḍa-Śiruvāy-nāḍu or Vaḍa-Śiruvāyil-nāḍu, *di.*, (26), 495.
 Vaḍataḷi, *te.*, 260, 280, 284, 287, 290, 291, 292, 294.
 Vaḍatāmarai, *vi.*, (25), 66.
 Vaḍavari-nāḍu, *di.*, (24), 326, 338.
 Vaḍavāru, *vi.*, (26), 112n.
 Vaḍavāyidam, *vi.*, (26), 449, 455, 484, 490.
 Vaḍavāyil, *f.*, 287.
 Vaḍavāyil, *s.a.* Vaḍa-Mullaivāyil, 260, 261.
 Vaḍaviraiyānpallam, *vi.*, (21), 51.
 Vaḍugakkudi, *vi.*, (21).
 Vaḍugaṇ Aiññūruvan, *m.*, 483.
 Vaḍugaṇ Kaṇavadi, *m.*, 447.
 Vaḍugaṇ Kunraṇ, *m.*, 483.
 Vaḍugaṇ Kuppai, *m.*, 495.
 Vaḍugaṇ Maṇalai, *m.*, 457.
 Vaḍugaṇ Nāgaṇ, *m.*, 480.
 Vaḍugaṇ Pāṇḍaṇ, *m.*, 450.
 Vaḍugaṇ Piṇḍaṇ, *m.*, 447.
 Vaḍugaṇ Vēmbaṇ, *m.*, 453, 491.
 Vaḍugaśarma-Trivēdin, *m.*, 531.
 vaḍugavāli, *a Telugu ear-ring*, 214, 398.
 Vaḍuvūr Arinji, *m.*, 303.
 Vāgadhipati, *s.a.* Tirunāvukkaraiyar, 154.
 Vagaiyili-Nirtappēraiyaṇ, *sur. of* Araiyaṇ Maṇai-jēri, 297.
 Vāgūr, *s.a.* Bābūr, (27).
 Vāgūr-nāḍu or Kīrvari-Vāgūr-nāḍu, *di.*, (27).
 Vaidīśvaraṅkōyil, *vi.*, (37).
 Vaidumba, *family*, 379, 387.
 vaiḍūrya, *lapis lazuli*, (17), 435.
 vaidyabhāga, vaidyavṛitti, *s.a.* maruttuvappēru, 48n, 373n.
 Vaidyanātha, *te.*, (8).
 Vaigal, *s.a.* Vaiyal, (26), 323, 335, 379.
 Vaikhānasa, *sect of Brāhmaṇas*, (6), (12).
 Vaikuntha-Perumāl, *te.*, 344.
 Vaimbalguri, *vi.*, 376, 381, 387.
 Vaippūr, *vi.*, (22), 334.
 Vaiṣṇava, (5n), 252n, 260, 261, 344n, 519.
 Vaiśya, *variety of diamond*, (17n).
 Vaivāhikamūrti, *s.a.* Kalyāṇasundara, (30n).
 Vaiyal, *vi.*, (26).
 Vājapēya, *scarifice*, 359.
 Vājapēyin, *title of a Brāhmaṇa*, 519.
 Vakkalēri, *vi.*, 341n, 345.
 Valabhī, *vi.*, 356n.
 Valaippandūrū, *vi.*, 109.
 valaiyil, *a bracelet*, (37), 433.
 Vālaiyūr, *s.a.* Jambai, (27).
 Valaṅgai, *the right hand castes*, (10).

Valaṅgai-paraṁbadaigaḷilār, *class of military recruits*, (9), 92, 93, 148.
 Valavaṇmahādēvi-chaturvēdimāṅgalam, *vi.*, (23), 338.
 vāli, *an ear-ring*, 19, 89.
 Valivala-kūram, *di.*, (22).
 Valivalam, *vi.*, 321.
 Vallabhadēva, *ch.*, 338, 339.
 Vallabha, *sur. of* Vikramāditya I., 370.
 Vallabha or Vallabharāja, *sur. of* Pulakēsin II., 343, 370.
 Vallabha-Chōḷa, *Chōḷa k.* (?), (5).
 Vallam, *vi.*, (15n), 340, 341.
 Valla-nāḍu, *di.*, (28), 340.
 Vallavaraiyar Vandyadēvar, *ch.*, (1), 8n, 14, 17, 18, 68, 72, 76, 81, 87.
 Valli, *consort of* Subrahmaṇya, (37), (38).
 Vallimalai, *vi.*, (36).
 Vālmiki, *sage*, 357.
 Vāḷuvamaṅgalam, *vi.*, (26), 495.
 Vāḷuvūr, *vi.*, (25).
 Vāmadēva, *face of* Pañcamukha, (30n).
 Vāma-Śivaṇ, *sur. of* Ambalavaṇ Pattargal, 257.
 Vāma-Śivaṇ, *sur. of* Nakkāṇ (Nagna) Śīrāṇ, 257.
 Vāma-Śivaṇ, *sur. of* Śambandan Ārūraṇ, 257.
 Vāma-Śivaṇ, *sur. of* Tirumalai Kūttāṇ, 258.
 Vāṇagōppādi, *di.*, (27).
 Vāṇakōvaraiyaṇ, *m.*, 491.
 Vāṇarāsi Kūttāṇ, *m.*, 299.
 Vāṇarāya or Bāṇarāja, *title of* Bāṇa kings, 381.
 va-nāthasya Naṇ[tipa]nmas[ya] *etc.*, *legend on seal*, 501.
 Vāṇavaṇmahādēvi, *f.*, 297.
 Vāṇavaṇmahādēvi-chaturvēdimāṅgalam, *sur. of* Pallā-puram, 111n.
 Vāṇavaṇmahādēvipperunderu, *street of* Tāñjāvūr, (12), 458, 485.
 Vāṇavaṇmahādēvi, *queen of* Parāntaka II., (1).
 Vāṇavaṇmahādēvi-chaturvēdimāṅgalam, *sur. of* Vaigal, (26), 323, 335.
 Vāṇavāsi, *s.a.* Bāṇavāse, 92, 94, 108, 221, 403.
 Vāṇai or Vāṇainagaram, *s.a.* Vāṇalūr, 113.
 Vāṇalūr, *vi.*, 113n.
 Vāṇarai-Vēlūr-kūram, *di.*, (22), 321.
 Vāṇarāñjēri, *s.a.* Vanduvāñjēri, (22), 334.
 vandin or vaitāḷika, *a bird*, 125n.
 Vanduvāñjēri, *vi.*, (22).
 Vāṅḷadēsam, *Bengal*, 108.
 Vāṅganagar, *vi.*, (22), 101, 321.
 Vāṅgāram, *vi.*, (26), 301.
 Vāṅgippara or Vāṅgippura, *vi.*, 519, 531, 532, 533, 534.
 vaṅgiyam, *a pipe*, 298.
 Vāṅkorraṅguḍi, *vi.*, (22), 321.
 Vāṇakkāṇ Tēvaṇ, *m.*, 452.
 Vāṇakkāṇ Paṇaṅḡaḍaṇ, *m.*, 448.
 vāṇārachchēri, *the quarter of washermen*, 50.
 vāṇattār (vāṇār), *washermen*, 302.
 Va . . . Periyāṇ, *ch.*, 498.
 Varaguna or Varaguna-Pāṇḍya, *Pāṇḍya k.*, (16), 299n, 381, 387.
 Varaguna-Mahārāja, *do.*, 381n, 513.

INDEX.

- Varaṅgaṇa Eruvattūr, *f.*, 483, 484, 485, 486.
 Varagupaṇ Śīrāṇa, *m.*, 299.
 Varagunaṇvarman, *Pāṇḍya k.*, 513.
 Varagūr, *vi.*, (23), 337.
 Varagūr, *s.a.*, Valuvūr, (25), 323.
 Varagūr-nāḍu, *di.*, (27), 497.
 Varāhamihira, *astronomer*, (17n), (32n), (36).
 Varāhasvāmin, *te.*, 305.
 varai, *property of pearl*, (17n), 81, 434.
 vāram, *income in grain*, 512n.
 vari-āyam, *tolls*, 117.
 varippottagam, *office of rent-roll*, (11).
 vāriyam, 118 and add.
 Varuṇa or Varuṇarāja, *god*, 413, 415.
 Varuvānilai, *f.*, 290.
 vāśal-viniyōgam, *tax*, 115.
 Vāsanta or Vasantapriyārāja (Vayandappiriareśaru),
ch., 340, 341.
 Vasantayājñin, *title of a Brāhmaṇa*, 518.
 Vasantēśvara (Vayandīśura), *te.*, 340.
 vāśi, *an increment*, 129, 149.
 Vāsudēva, *image of*, 416, 424.
 Vātāpi, *demon*, 370.
 Vātāpi or Vādāvi, *s.a.*, Bādāmi, 301n, 341n, 343, 356,
 370, 504, 511.
 Vātāpi-konḍa, *biruda of Narasimhavarman I.*, 341n,
 343n.
 Vatsa, *co.*, 298n, 357, 371.
 vaṭṭagai or vattigai, *a basket*, 421n.
 vaṭṭam, *variety of pearl*, (17n), 35, 81.
 Vattavaṇ, *the king of Vatsa*, 298n.
 Vattavaṇ Kumārakōva-Chaturvēdi-Sōmayājñin, *m.*,
 531.
 Vattavaṇ Nārāyaṇa-Rudra-Chaturvēdi-Sōmayājñin,
m., 531.
 Vattavaṇ Viṣṇudāsa-Chaturvēdin, *m.*, 531.
 vaṭṭil, *a cup*, 18, 422.
 vaṭṭināri, *tax*, 512, 531.
 vāy, *Tamil termination*, (15).
 Vāvalūr-nāḍu, *di.*, (27).
 Vāyalūr, *vi.*, 503.
 Vayalūr, *vi.*, 260, 297, 460, 493, 494.
 Vayalūr, *vi.* in Uṇaiyūr-kūṛram, (23), 229.
 Vayalūr, *vi.* in Veṇṇāḍu, (26), 335.
 Vayirādarāyaṇ, *ch.*, 112.
 Vayirāgaram (Vajrākara), *vi.*, 235.
 Vayirakkāl, *channel*, 389.
 vayiram, *a diamond*, (17), 19.
 Vayiramēga-chaturvēdimāṅgalam, *sur. of Maṇuvūr*,
 (27).
 vayirantūyana, *a pure diamond*, (16n), 82.
 Vayiri Arumōri, *ch.*, 460, 496.
 Vayiri Śāṅgaran, *ch.*, 459, 489, 492, 493.
 Vāyu, *god*, 413.
 vāyu-līṅga, *the līṅga of air*, (31).
 vāyvaḍam, *part of a crown*, 90.
 Vēdagiriśvara, *te.*, 305.
 Vēdagōmapuram, *vi.*, 519.
 Vēdāranyam (Vēdārāṇiyam), *vi.*, 258n, 260, 261.
 Vēdas, 115, 355, 357, 358, 359, 360, 511, 514n, 530.
 Vēgavatī, *vi.*, 345, 359, 362, 371.
 Vēḷkā, *s.a.* Vēgavatī, 345, 359n, 360.
 vejjam, *flaw in ruby*, (17n), 81.
 Velachcheri, *vi.*, (28).
 Vēlaikkārar or Vēlaikkārar, *community*, (10).
 Vēlālaśikhara, *hill*, 372.
 vēlan, *a lancer*, (38).
 Vēlān Ādittan (Āditya), *m.*, (32), 141.
 Vēlā-nāḍu, *di.*, (23), (41), 52, 322, 334.
 Vēlaṅgudi, *vi.* in Paṭṭina-kūṛram, (22), 118.
 Vēlaṅgudi, *vi.* in Tiruvārūr-kūṛram, (22).
 Vēlān-Uttama-Sōraṇ, *m.*, (10).
 Velattūr, *vi.*, (24).
 Vēlāyudha, *form of Subrahmanya*, (37n), (38).
 vēli, *land measure*, (6), (17), 112, 116, 246, 247, 259,
 278, 390, 391, 392, 393, 427.
 Vēlichechēri, *s.a.* Velachcheri, (28).
 Vēlīmānallūr, *vi.*, 345, 359, 360.
 Vēllaiyūr, *vi.*, 533.
 vēllān, *a cultivator*, 116, 427.
 vēllān-vagai, *portion of cultivators*, 59, 427.
 Vēlappa-nāḍu, *di.*, (29), 425, 427.
 Vellore, *vi.*, (16), (28).
 Vēllūr, *s.a.* Vēlūr, (24), 337.
 Vēlpaṇ, *vi.*, 519, 534.
 Vēlūr, *vi.*, 117, 241n, 259n, 382n.
 Vēlūr, *vi.*, 232, 292, 295.
 Vēlūr, *vi.*, (24).
 Vēlūrpālaiyam, *vi.*, 361 add., 501, 502, 503, 504, 505,
 506, 517, 518, 531n.
 Vēlvattī, *vi.*, 534.
 Vēmbaṇ . . . , *m.*, 447, 451.
 Vēmbaṇ Āchchan, *m.*, 448.
 Vēmbaṇ Āṇai, *m.*, 451.
 Vēmbaṇ Aravaṇ, *m.*, 480.
 Vēmbaṇ Eṇbāṇ, *m.*, 451.
 Vēmbaṇ Kālari, *m.*, 451, 495.
 Vēmbaṇ Kaṇavadi, *m.*, 451.
 Vēmbaṇ Kēśuvaṇ, *m.*, 488.
 Vēmbaṇ Muppulī, *m.*, 480.
 Vēmbaṇ Piravāgan, *m.*, 453.
 Vēmbaṇ Śīrudaiyār, *queen of Rājārāja*, (7n).
 Vēmbaṇ Tachechan, *m.*, 453.
 Vēmbaṇ Vādugaṇ, *m.*, 453.
 Vēmbaṇ Vālūr, *m.*, 495.
 Vēmbarrūr, *s.a.* Vēppattūr, (23), 325 and add., 336
 and add.
 Vēmbi, *f.*, 289, 295.
 vēmbu, *tree*, 389.
 vendana, *flaw in diamond*, (16n), 81.
 Vēnelviḍugu (Viḍēlviḍugu)-Pallavapuram, *vi.*, (22),
 (41), 67 and add.
 Vēṅgaḍam, *s.a.* Tirumalai, 287n.
 Vēṅgaḍan Eruvaṇ, *m.*, 478.
 Vēṅgaḍan Kaṇḍan, *m.*, 457.
 Vēṅgaḍan Viṇṇappariyaṇ, *m.*, 495.
 Vēṅgaḍavaṇ Irāmaṇ, *m.*, 491.
 Vēṅgai, *s.a.* Vēṅgi, 232n.
 Vēṅgai-maṇḍalam, *do.*, 308, 311.
 Vēṅgai-nāḍu, *do.*, (2), (21), 8, 17, 35, 48,
 72, 123, 128, 241, 250, 256, 432.
 Vēṅgaṅgudi, *vi.*, (24).
 Vēṅgi or Vēṅgi-maṇḍala, *co.*, (3), (4), 230, 231, 232,
 308, 309, 364.
 Vēṅkāḍan Namaśśivāyam, *m.*, 258.
 Vēṅkāḍu, *f.*, 281, 292, 293.

Venkata I., *Vijayanagara k.*, 498.
Venkidāṅgil, *s.a.* Kidāṅgil, (22).
Venkōṅkuḍi, or Vaḍagarai-Venkōṅkuḍi, *s.a.* Ven-
gangudi, (24), 63.
Venkōṅkuḍi-kaṇḍam, *di.*, (24), 63, 401.
Venkura-kōttam, *di.*, (27).
Ven-nāḍu, *di.*, (26), 139, 142, 165, 323, 335.
Vennainallūr, *vi.*, 519, 532.
Vennaiyūr-nāḍu, *di.*, (24), 325, 337.
Vennāru, *vi.*, 51n.
Vennasarma-Chaturvēdi-Bhaṭṭa, *m.*, 533.
Vennaya-Chaturvēdin, *m.*, 532, 533.
Vennaya-Shaḍaṅgaḍi, *m.*, 531.
Venṇi, *s.a.* Kōyilvenṇi, (25), 65, 66, 160.
Venṇi-kūrram, *di.*, (25), (29), 65, 131, 132, 134, 160,
229, 328, 448, 451, 454, 457, 493, 498.
Venṇil, *vi.*, 378.
Venṇi-Tirappānpalli, *vi.*, (25), 66.
Venṇuṇēśvara, *s.a.* Vrihivritēśvara, 364n.
Vēppattūr, *vi.*, (23).
Vēsālippāḍi or Vaḍagarai-Vēsālippāḍi, *di.*, (24),
(27), 338 and add.
Vetti Kāri, *m.*, 448.
vetṭi-mēr, 117, 247.
Vetṭiyār-padaividu, *vi.*, (27), 454, 489, 490.
Vibhishana, *Rākshasa*, 387.
Viechchādiri (Vidyādhari), *f.*, 279.
viḍaippēr, *tax*, 115.
Viḍaiyapuram, *vi.*, 282, 289, 293.
Viḍaiyapura-parru, *di.*, 247.
Viḍamaṇ Kālāmbū, *m.*, 494.
Viḍamaṇ Kāri, *m.*, 493.
Viḍamaṇ Tiru, *m.*, 484.
Viḍēlviḍugu Pallavapuram, *vi.*, (41).
viḍaṅgu, *part of a jewel*, 189, 215, 227.
Viḍiviḍaṅgaṇ, *mythical Chōla prince*, 252n, 282n.
Viḍiviḍaṅgi, *f.*, 282, 283.
Vidiyaṇ Pūvaḍi, *m.*, 490.
Viḍōlaividugu (Viḍēlviḍugu), *title of Kāḍupatti-*
Tamiṇappēraraiyaṇ, 514.
vidyādhara, 259n.
vidyādhara-tōraṇa, 109.
Vidyādhariḍipatti or Viechchādiripatti, *block of land*,
388, 389.
vidyāsthāna, *a college*, 513, 514.
Vidyāvinīta-chaturvēdimāṅgalam, *sur. of Kūram*,
(28).
Vighnēśvara, *s.a.* Gaṇapati, (35n), (36), (40n),
(41n).
Vijaya, *sur. of Arjuna*, 357.
Vijayabāhu I, *Singhalese k.*, (10).
Vijaya-Buddhavarman, *Pallava k.*, 502, 505n.
vijayachchhande, *ornament*, 40n and add.
Vijaya-Dantivikramavarman, *s.a.* Dantivarman, 505,
506.
Vijayāditya VII., *E. Chalukya k.*, 230, 232.
Vijaya-Īśvaravarman, *Pallava k.*, 505n.
Vijayālaya, *Chōla k.*, (2), 153, 327n, 379, 386.
Vijayālaya or Viśaiyālaya-chaturvēdimāṅgalam, *vi.*,
(25), 327, 454, 456, 487.
Vijayam, *co.*, 109 and add.
Vijayanagara, *vi.*, 73n, 117, 119n, 193n, 338, 339n,
498, 507.

Vijaya-Nandivarman, Kōvijaya-Nandivarman or
Kōvijaya-Nandivikramavarman, *s.a.* Nandivarman
III, 501, 505, 506, 512, 517, 518, 529n, 530.
Vijayāṅkura-chaturvēdimāṅgalam, *vi.*, (23).
Vijaya-Rājēndradēva, *Chōla k.*, 425.
Vijaya-Rājēndra-āchāryaṇ, *sur. of Tiruvālaṇ Tiru-*
mudukuraṇ, 307.
Vijaya-Skandavarman, *Pallava k.*, 343n, 502.
Vijñāna-Śivaṇ, *sur. of Mādēvaṇ Tiruṇāvukkaraiyaṇ*,
258.
vijñāpti (vinṇappam), 358n, 360, 507, 512.
Vikkala, *s.a.* Vikramāditya VI., 231, 232, 235, 390,
391n.
Vikki Pattālagan, *m.*, 297.
Vikkiramāditti, *f.*, 287.
Vikkirama-Śōra-maṇḍala, *sur. of Daḍigavari*, (3n).
Vikkirama-Śōraṇ-ulā, *Tamil poem*, (3), 253n, 298n,
303n, 309, 377, 378, 380.
Vikkirama-Śōra or Vikrama-Chōla-vaṇanāḍu, *sur. of*
Kanakkaṇ-Kōṭṭiyāram, (29), 425, 428.
Vikkiramatoṅgi, *f.*, 283, 297n.
Vikramābharana, *title of Chōla kings*, (9).
Vikramābharana-terinda-Valaṅgai-Vēlaikkāraṇ,
regiment, (9), 300.
Vikrama-Chōḍa, Vikrama-Śōra or Vikrama-Chōla,
Chōla k., (15), 154, 249, 307, 308, 309, 310, 312.
Vikramādittan Māṅgil, *m.*, 487.
Vikramāditya II., *Bāna k.*, 362, 376.
Vikramāditya I., *W. Chalukya k.*, 341, 344, 504.
Vikramāditya II., *do.* 345, 364, 502n.
Vikramāditya VI., *do.* 231, 232, 235n,
390.
Vikramāṅkacharita or Vikramāṅkadēvacharita,
Sanskrit poem, 231, 232n.
vikramavarman, *suffix to names of kings*, 505, 506.
Vikramavijaya-Īśvara, *te.*, 279, 285, 289, 293.
Vikramōrvaśīya, *Sanskrit drama*, 399n.
Viḷai-nāḍu, *di.*, (26), 323, 335.
Viḷainagar, *vi.*, (26), 323, 335.
vilaittuṇḍam, *tax*, 115.
Viḷakkaṇ Anukkaṇ, *m.*, 449.
Viḷā-nāḍu, *di.*, (26), 229, 327.
Viḷāṅgāttāṅkaḍuvānūr, *vi.*, 513, 516n.
Viḷattūr, *vi.*, (10), (24), 229.
Viḷattūr-nāḍu, *di.*, (24), 336.
Viḷavaṇ Kaliyaṇ, *m.*, 450.
Viḷavaṇ Uttamaṇ, *m.*, 455.
Villava, *s.a.* Chēra, 391.
Villavaṇ, *the Chēra king*, 92n, 391.
Villavaṇmādēvi, *f.*, 295.
Villavaṇ Mūvēndavēlaṇ, *sur. of Uttarāṅgaḍaiyaṇ*
Kōṇ Viḍiviḍaṅgaṇ, 252, 459, 476, 477, 478, 480,
481, 491.
Villigal-teru, *street outside Tanjāvūr*, (12), 436, 447.
Villivalam, *vi.*, 345, 362.
Vilvala or Vilvalapura, *s.a.* Villivalam, 362, 370,
371.
Vimala, *mythical k.*, 505.
Vimalachittamaṅgalam, *vi.*, (21), 333.
Vimalāditya, *E. Chalukya k.*, (4), (7), 232.
Vimalāditya, *Kuṭūta ch.*, (4).
Viṇā-Dakṣiṇāmūrti, *from of Dakṣiṇāmūrti*, (34).
viṇai, *a lute*, 298.

Vinâyaka, *s.a.* Ganapati, (35n), 354.
Vinâyakasārman, *m.*, 373.
vindu, *flaw in diamond*, (17n).
Viñjakumāra-Chaturvêdin, *m.*, 532.
Viñjakumāra-Shaṅgaṅavid, *m.*, 531.
Viṇṇagar or Viṇṇagaram (Vishṇugriha), *a Vishṇu temple*, 115n, 260n.
Viṇṇakanda (Vishṇuskanda)-Chaturvêdin, *m.*, 532.
Viṇṇamaṅgalattār-êri, *tanḱ*, 389.
Viṇṇanêri, *s.a.* Mummudisolamangalam, (26), 450, 453, 477, 495.
Viṇṇappuliyaṇêri, *tanḱ*, 389.
Viṇṇaya-Chaturvêdi-Bhaṭṭa, *m.*, 532.
Vipula, *m.*, 357n.
Virabôgi, *f.*, 291.
Vira-Chôla, *Kongu (?) k.*, 110, 376.
Vira-Chôla or Vira-Chôda, *E. Chôlukya k.*, 230, 231.
Viraikkudi, *vi.*, (26), (27), 451, 452, 455, 456.
Viraikkudi, *vi.*, 484.
Viraiyâchchilai, *f.*, 288.
Virakanda, *m.*, 535.
Virakûrcha or Virakôrchavarman, *Pallava k.*, 343, 356, 501, 502, 503, 510.
viral, *linear measure*, (31), (38), 10, 137, 138, 141, 144, 145, 149, 158, 159, 165, 168, 169, 171, 172, 173, 174, 177, 187, 193, 197, 199, 202, 213, 218, 220, 223, 224, 226, 398, 401, 402, 407.
Virâlûr, *vi.*, 291.
virâma, 411n, 412n, 501.
Viramaṇṭa, *m.*, 373.
Viranârâyana, *sur. of Parântaka I.*, 376, 379, 386.
Viranârâyana-or Sri-Viranârâyana-chaturvêdimangalam, *vi.*, (23), 76, 126, 149, 325, 336.
Viranârâyana-chchêri, *vi.*, 376, 379, 382, 389.
Virâni, *f.*, 280, 290.
Viran Kâdan, *m.*, 478.
Vira-Pândya, *Pândya k.*, (1), 110.
virapatta, *front-plate (ornament)*, 90, 166, 173, 242 and add.
Virappa-Nâyaka, *Madura Nâyaka ch.*, (30).
Virapuram, *vi.*, 282, 287.
Virarâjendra I., *Chôla k.*, 232, 236, 460n.
Vira-Râjendran-Nerkuppai, *vi.*, 112.
Virârkuḍi, *vi.*, (26), 450.
Virarpura, *sur. of Ilachchikudi*, (23).
Viraśikhâmaṇi, *f.*, 291.
Viraśikhâmaṇipperunderu, *street inside Tanjâvûr*, 151.
Virasimha, *Pallava k.*, 343, 356.
Vira-Sôra (-Chôla), *title of Chôla kings*, (9), 437n.
Vira-Sôra-Anukkar, *regiment*, (9), 299, 300, 303.
Vira-Sôran Kuñjaramallan, *m.*, 303.
Vira-Sôran Viḍaṅgan, *m.*, 298.
Vira-Sôra Perundayyân, *sur. of Dêvan Kavâli*, 302.
Viraśorapperunderu, *street outside Tanjâvûr*, (12), 437, 447, 458, 484.
Vira-Sôra-Vaḍavâru, *vi.*, 112, 115, 116.
Vira-Sôra-vaḷanâḍu, *di.*, (25), 301, 448, 451, 457, 481, 495.
Vira-Sôri, *f.*, 281, 295.
Viraśôriyam, *Tamil Grammar*, 460n.
Virâta, *co.*, (17n).
Virâtarâyan, *m.*, 112.
Viravaḷli (Viravalli), *vi.*, 519, 534.

Viravarman, *s.a.* Virakûrcha, 502, 503.
Virîṇam, *vi.*, (2).
Virîñchipuram, *vi.*, 117, 304.
Viripparu, *vi.*, 519, 532.
Virudarâjabhayaṅkara-chaturvêdimangalam, *sur. of Kâḍavanmahâdêvi*, (26n), 116.
Virundan Kâri, *m.*, 490.
Virundan Ūrân, *m.*, 490.
Virutarâjabhayaṅkara, *sur. of Kulôttunga I.*, 116n.
Visâlûr, *vi.*, (26).
Vishâpaharamûrti, *form of Śiva*, (34n).
Vishṇu, *god*, (22n), (30), (31), (33n), (38), (40n), (41n), 115n, 149n, 174, 175, 177, 193, 197, 246n, 252n, 298n, 344, 345, 353, 354, 355, 357, 358n, 370, 376, 379, 386, 459n, 501, 510, 511, 519, 529, 530.
Vishṇubhûti-Chaturvêdin, *m.*, 533.
Vishṇu-Chaturvêdin, *m.*, 532.
Vishnudâsa-Chaturvêdin, *m.*, 532.
Vishṇudatta-Bhaṭṭa, *m.*, 532.
Vishṇugôpa or Vishṇugôpavarman, *Pallava k.*, 343, 356, 502, 503, 510.
Vishṇugôpa, *W. Gaṅga k.*, 380, 387.
Vishṇugôpavarman I., *Pallava k.*, 503n.
Vishṇugôpavarman II., *do.*, 503n.
Vishṇukumâra-Bhaṭṭa-Sômayâjin, *m.*, 534.
Vishṇukumâra-Chaturvêdi-Bhaṭṭa, *m.*, 532.
Vishṇukumâra-Trivêdin, *m.*, 532.
Vishṇurâja, *s.a.* Vishṇuvardhana III, 364, 372.
Vishṇusinha, *Pallava k.*, 343, 356.
Vishṇuvardhana I., *E. Chôlukya k.*, (37).
Vishṇuvardhana III., *do.*, 364.
Viṭṭasarma-Kramavid, *m.*, 535.
Viyaḷûr, *s.a.* Vayalûr, 260.
viyavan, *the headman*, 360.
Vratakhanda, *chapter of Chaturvargashintâmaṇi*, (32), (34n), (35n), (36n).
Vriddhâchalam, *vi.*, 307n.
Vridhdama-Chaturvêdin, *m.*, 532.
Vrîhivritîśvara, *te.*, 364n.
Vyâghrâgrahâra, *s.a.* Chidambaram, 154, 379.
Vyâghrapâda, *sage*, (33).
vyavasthâ, *a declaration*, 507, 514.

W.

wages, in Chôla country in the 11th century, A.D., (18).
Western country, 402.

Y.

Yajña, *m.*, 512.
Yajñabhaṭṭa, *m.*, 506, 511, 512.
Yajña-Mâdhava-Chaturvêdi-Bhaṭṭa, *m.*, 533.
Yajñamâdhava-Chaturvêdin, *m.*, 532.
Yajñasarma-Chaturvêdi-Bhaṭṭa, *m.*, 534.
Yajñaya-Chaturvêdin, *m.*, 533.
Yajûêśvara, *te.*, 507, 512.
Yama (Yamarâja), *god*, 413, 415.

year of reign, (1n), (2), (3), (4), (5), (6), (7), (10),
 (11), (12), (13), (14), (15), (20), (39), 1, 8, 9, 10, 11,
 14, 17, 18, 21, 35, 42, 53, 68, 72, 74, 77, 81, 84, 87,
 90, 92, 93, 94, 95, 96, 98, 99, 100, 101, 102, 103,
 104, 105, 106, 108, 109, 112, 117, 121, 123, 124,
 125, 126, 128, 129, 131, 132, 134, 136, 137,
 138, 140, 141, 142, 144, 146, 148, 149, 150,
 152, 153, 154, 157, 160, 161, 165, 166, 168,
 169, 174, 176, 178, 187, 190, 193, 194, 196,
 198, 199, 202, 203, 212, 217, 218, 220, 221,
 222, 223, 224, 226, 228n, 230, 231, 232, 233n,
 234n, 236, 241, 245, 246, 247, 249, 250, 252, 256,
 259n, 278, 303, 304, 306, 307, 309, 310, 312, 320,
 328, 333, 340, 341n, 342, 345, 358, 360, 362, 363,
 365, 371, 374, 375, 376, 379n, 380, 389, 390, 391,
 392, 393, 397, 401, 402, 403, 404, 405, 406, 408,

409, 410, 411, 412, 413, 414, 415, 419, 432, 497,
 498, 505, 506, 512, 513n, 514, 518, 530.
 years of the cycle :—
 Bahudhânya, 498, 499.
 Bhâva, 118.
 Durmati, (13n).
 Kshaya, 338, 339.
 Nalâ, 390n.
 Yavan, 117, 118.
 Yelburga, vi., 503n.
 Yôga-Dakshinâmûrti, form of Dakshinâmûrti, (34).
 Yôga-Sivan, sur. of Sivan Anantan, 258.
 Yudhishtîra, epic hero, 357, 378n.
 yuvarâja or yuvamahârâja, a crown prince, 230, 503.
 Yuvamahârâja-Vishnugôpa or -Vishnugôpayarman,
 Pallava prince, 503.



NEW IMPERIAL SERIES, VOL. X.

SOUTH-INDIAN INSCRIPTIONS

VOLUME II

TAMIL INSCRIPTIONS IN THE RAJARAJESVARA TEMPLE AT
TANJAVUR AND OTHER MISCELLANEOUS RECORDS
OF THE CHOLA, PALLAVA, PANDYA AND
VIJAYANAGARA DYNASTIES.

PARTS I TO III

BY

E. HULTZSCH, PH.D.,

EPIGRAPHIST TO THE GOVERNMENT OF MADRAS (RETIRED).

PART IV

BY

THE LATE RAI BAHADUR V. VENKAYYA, M.A.,

GOVERNMENT EPIGRAPHIST FOR INDIA.

PART V WITH INTRODUCTION AND INDEX

BY

RAO SAHIB H. KRISHNA SASTRI, B.A.,

ASSISTANT ARCHAEOLOGICAL SUPERINTENDENT FOR EPIGRAPHY, SOUTHERN CIRCLE.

MADRAS:

PRINTED AND PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

CALCUTTA: THACKER, SPINK & Co. BOMBAY: THACKER & Co. (LD.).

LONDON: LUZAC & Co.

PREFACE.

INSCRIPTIONS of Southern India were begun to be collected systematically by Professor Hultzsch from the latter part of 1886 when he was appointed Epigraphist to the Government of Madras. The publication of these documents with texts and translations was taken up simultaneously and the following fasciculi of *South-Indian Inscriptions* were issued between the years 1886 and 1903:—Volume I; Volume II—Parts i to iii; and Volume III—Parts i and ii. They include 321 records edited critically and supply all the material that may practically be found necessary for constructing the rough outlines of Chôla and Pallava history. In the year 1909, the late Mr. V. Venkayya, M.A., Rai Bahadur, Epigraphist to the Government of India, volunteered his services to continue the work of Professor Hultzsch and printed in Volume II, Part iv, such of the inscriptions of the Brihadîśvara temple at Tanjore, as had not been published already in Parts i to iii of that volume. Before issuing further volumes of *South-Indian Inscriptions* it is found necessary to complete Volumes II and III with an alphabetical index and a historical introduction. The latter, in the case of Volume II, had been already drawn up by Mr. Venkayya and appears under his signature. I have only added here and there some foot-notes to Mr. Venkayya's introduction, besides giving a complete index to the volume and the texts and translations of two Pallava grants which are expected to supplement materially, the information already supplied by the records of the family published in the earlier parts.

It will be found on perusal that Mr. Venkayya's introduction deals almost exclusively with the reign of Râjarâja I, though the volume includes many other records, *viz.*, 29 of Râjendra-Chôla I, one of Râjendradêva, one of Kulôttunga I, one of Vikrama-Chôla, three of a probable Pândya king Kônêriṁmaikondâu, two of the Vijayanagara kings Tirumalaidêva and Dêvarâya I, one of the Tanjore chief Achyutappa-Nâyaka and one of a certain Mallappa-Nâyaka of about the same period,—all coming from the Tanjore temple, and nine Pallava and Chôla inscriptions from other places. Any attempt at giving a full account of these kings will only swell the introduction which is already big. I, accordingly, reserve my remarks on them for future volumes of the *South-Indian Inscriptions* which will deal with Chôlas (other than Râjarâja), Pallavas, Pândyas and the Vijayanagara kings.

MADRAS,
9th October 1916.

H. KRISHNA SASTRI.

TABLE OF CONTENTS.

PART I.

INSCRIPTIONS ON THE WALLS OF THE CENTRAL SHRINE.

	PAGE
INSCRIPTIONS OF RÂJARÂJA I.—	
No. 1. On the north and west walls, upper tier	1
No. 2. On the west wall	14
No. 3. On the north wall, lower tier	21
No. 4. On the south wall, second tier	42
No. 5. On the north wall, upper tier	53
No. 6. On the south wall, second tier	68
INSCRIPTIONS OF RÂJÊNDRA-CHÔLA I.—	
No. 7. On the south wall, second tier	77
No. 8. On the walls of the portico, second tier	84
No. 9. On the south wall, first tier	90
No. 10. Do. do.	93
No. 11. Do. do.	95
No. 12. Do. do.	97
No. 13. Do. do.	98
No. 14. Do. do.	99
No. 15. Do. do.	100
No. 16. Do. do.	101
No. 17. Do. do.	102
No. 18. Do. do.	103
No. 19. Do. do.	104
No. 20. Do. first and second tiers	105
INSCRIPTION OF KÔNÊRINMAIKONDÂN—	
No. 21. On the north wall, lower tier	109
No. 22. On the south wall, first and second tiers	112
INSCRIPTION OF TIRUMALAI DÊVA.—	
No. 23. On the south wall, first tier	117

PART II.

INSCRIPTIONS ON THE WALLS OF THE ENCLOSURE, THE CHANDÊSVARA AND THE BRIHANNÂYAKÎ SHRINES.

INSCRIPTIONS OF RÂJARÂJA I.—	
No. 24. In the inner <i>gôpura</i> , on the left of the entrance	121
No. 25. Do. do.	125
No. 26. Do. on the right of the entrance	126
No. 27. Do. do.	131
No. 28. Do. do.	132
No. 29. On a pillar of the east enclosure, to the right of the <i>gôpura</i>	134
No. 30. On a pillar of the south enclosure	137
No. 31. On the north face of a pillar of the same enclosure	139
No. 32. On a pillar of the same enclosure	140
No. 33. On a niche of the same enclosure	141
No. 34. On a niche and a pillar of the same enclosure	142
No. 35. On a pillar of the same enclosure	146
No. 36. On the first niche of the west enclosure, first inscription	149
No. 37. Do. second inscription	150
No. 38. Do. third inscription	152

	PAGE
INSCRIPTIONS OF RÂJARÂJA I.— <i>cont.</i>	
No. 39. On two pillars of the west enclosure	161
No. 40. Do. do.	166
No. 41. On a niche of the west enclosure	169
No. 42. On a niche and a pillar of the same enclosure	169
No. 43. On the base of the same enclosure	172
No. 44. On a pillar of the same enclosure	174
No. 45. On a niche of the same enclosure	177
No. 46. On two niches and two pillars of the same enclosure	178
No. 47. On a pillar of the same enclosure	190
No. 48. On a niche and a pillar of the same enclosure	193
No. 49. On a pillar of the north enclosure	198
No. 50. Do. do.	199
No. 51. On two niches and two pillars of the north enclosure	203
No. 52. On a pillar of the same enclosure	217
No. 53. Do. do.	218
No. 54. On the base of the north enclosure	220
No. 55. On a niche of the east enclosure	222
No. 56. On a niche and a pillar of the same enclosure	224
INSCRIPTION OF RÂJARÂJA OR OF RÂJÊNDRA-CHÔLA I.—	
No. 57. On the outside of the east enclosure	227
INSCRIPTION OF KULÔTTUŅGA I.—	
No. 58. On the outside of the north enclosure	229
INSCRIPTION OF RÂJARÂJA I.—	
No. 59. On the east, north and west walls of the Chaṇḍêśvara shrine	236
INSCRIPTION OF RÂJÊNDRA-CHÔLA I.—	
No. 60. On the south wall of the Chaṇḍêśvara shrine	245
INSCRIPTIONS OF KÔNÊRINMAIKONḌÂN—	
No. 61. On the west wall of the Bṛihannâyakî shrine	246
INSCRIPTION OF MALLAPPA-NÂYAKA—	
No. 62. On the west wall of the Bṛihannâyakî shrine	247

PART III

ADDITIONAL INSCRIPTIONS IN THE TAŅJÂVÛR TEMPLE AND OTHER MISCELLANEOUS RECORDS.

INSCRIPTIONS OF RÂJARÂJA I.—	
No. 63. On the outside of the north enclosure	249
No. 64. Do. do.	251
No. 65. Do. do.	252
No. 66. Do. do.	259
No. 67. Do. do.	303
No. 68. Do. do.	307
No. 69. On the outside of the east enclosure	312
No. 70. Do. do.	328
No. 71. On the east wall of the central shrine	338
INSCRIPTIONS OF THE PALLAVA DYNASTY—	
No. 72. Cave inscription at Vallam	340
No. 73. Kâsâkuḍi plates of Nandivarman Pallavamalla	342
No. 74. Udayêndiram plates of Nandivarman Pallavamalla	361
INSCRIPTIONS OF PARÂNTAKA I.—	
No. 75. On a pillar at Uyyakkonḍân-Tirumalai	374
No. 76. Udayêndiram plates of Prithivîpati II. Hastimalla	375

CONTENTS.

vii

	PAGE
INSCRIPTIONS OF KULÔTTUNGA I.—	
No. 77. On the west base of the Anêkataṅgâpadam temple at Kâñchîpuram ..	390
No. 78. On the south base of the same temple	392

PART IV.

OTHER INSCRIPTIONS OF THE TAÑJÂVÛR TEMPLE.

INSCRIPTIONS OF RÂJARÂJA I.—	
No. 79. On three pillars of the south enclosure	395
No. 80. On a pillar of the same enclosure	400
No. 81. Do. do.	401
INSCRIPTIONS OF RÂJÊNDRA-CHÔLA I.—	
No. 82. On the base of the south enclosure	402
No. 83. Do. do.	404
INSCRIPTIONS OF RÂJARÂJA I.—	
No. 84. On a pillar of the west enclosure	405
No. 85. Do. do.	407
No. 86. Do. do.	409
No. 87. Do. do.	411
No. 88. Do. do.	412
No. 89. On a niche of the west enclosure	413
No. 90. In the second <i>gôpura</i> , left of entrance	415
No. 91. On the north wall of the central shrine, lower tier	424
No. 92. On the south wall, third tier	428
No. 93. Do. do.	436
No. 94. On the outside of the north enclosure	458
No. 95. Do. do.	
INSCRIPTION OF RÂJARÂJA III.—	
No. 96. In the second <i>gôpura</i> of the temple, right of entrance	498
INSCRIPTION OF ACHYUTAPPA-NÂYAKA.—	
No. 97. In the second <i>gôpura</i> of the temple, right of entrance	497

PART V.

PALLAVA COPPER-PLATE GRANTS.—	
No. 98. Vêlûrpâlaiyam plates of Vijaya-Nandivarman (III)	501
No. 99. Tandantôttam plates of Vijaya-Nandivikramavarman	517
INDEX TO VOL. II	537
TITLE PAGE, PREFACE, TABLE OF CONTENTS, LIST OF PLATES AND ADDENDA AND CORRI-	
GENDA	pp. i to xiii
INTRODUCTION	pp. (1) to (41)

LIST OF PLATES.

I. The Tanjore temple	..	..	..	..	..	..	Frontispiece
II. Inscription (No. 1) of Rajaraja.—First Section	..	..	..	..	..	..	To face page 2
III. Inscription (No. 20) of Rajendra-Chola.—First tier	..	..	..	..	..	..	106
IV. Do. do. Second tier	..	..	..	..	..	..	108
V. Inscription of Tirumalaideva (No. 23) (now, opp. p. 248)	..	..	..	..	..	..	118
VI. View of the Tanjore temple from the Sivaganga tank and the large Nandi in the same temple	..	..	..	..	..	..	121
VII. Inscription of Rajaraja (No. 29)	..	..	..	..	..	..	136
VIII. Inscription of Konerinmaikondan (No. 61)	..	..	..	..	..	..	246
IX. Kailasanatha Inscription of Rajasimha	..	..	..	..	..	Supplementary to Vol. I, No. 24	249
X. Early Pallava stone inscriptions	..	..	..	..	..	Nos. 1 to 17 and No. 34	340
XI. Kuram plates of Paramesvaravarman I.	..	..	..	..	..	No. 151	342
XII. Do. do.	..	..	..	..	..	..	344
XIII. Kasakudi plates of Nandivarman	..	..	..	..	..	Between pages 348 and 349	349
XIV. Do. do.	..	..	..	..	..	..	350 and 351
XV. Do. do.	..	..	..	..	..	..	To face page 352
XVI. Udayendiram plates of Hastimalla	..	..	..	..	..	Between pages 384 and 385	385
XVII. Velurpalaiyam plates of Vijaya-Nandivarman III	..	..	..	..	..	..	508 and 509
XVIII. Tandantottam plates of Vijaya-Nandivikramavarman	..	..	..	..	..	..	520 and 521

ADDENDA AND CORRIGENDA.

- Page 8, paragraph 2.—In this and the following inscriptions of Râjarâja I in parts I to III, the phrase காதலர் சாலை கலமுத்த has to be translated “who was pleased to destroy the ships (*at*) Kândalûr-Sâlai” as in Part IV, p. 432.
- Page 9, paragraph 18.—*For* kuṭa *read* kudam.
- Page 10, paragraph 34.—*sinnam* has been interpreted to stand for the Sanskrit *chihnam* ‘emblem’; but from the enumeration which follows it seems to denote ‘vessels’. In Telugu records it means a coin.
- Page 10, paragraph 37.—*For* kuṭa *read* kudam.
- Page 17, Translation, line 9.—*For* Seriyas *read* Śeriyas.
- Page 17, paragraph 5.—*For* kuṭa *read* kudam.
- Page 40, foot-note 1.—The pearl necklaces *indrachchhanda*, *vijayachchhanda* and *ekāvali* (*ekāvali*) are mentioned in the *Arthasāstra* of Kautilya (Chapter XI, page 87 of Mr. Sama Sastry’s Translation, Bangalore, 1915); *śrichchhanda*, *dēvachchhanda* and *kalāpachchhanda* were evidently other such ornaments of pearls.
- Page 63, paragraph 13 } *For* “Kâlâr and Pidâriyâr” *read* Kâlâ-Pidâriyâr.
- Page 64, paragraph 15 }
- Page 65, paragraph 17.—சிறுமுன்னியூர் ஏரியில் நீர்கொத்துப்பள்ளவாயாக கிடந்த சிலமும் has been translated “the land used as a pit (*pullavây*) which is dug (*for*) the water from the tank (*eri*) (of the village) of Śîru-Munniyûr”. The proper rendering is perhaps “the land which had become a pit owing to the accumulation of the water from the tank (*of the village*) of Śîru-Munniyûr”.
- Page 67, paragraph 24, line 1.—*sâlâbhôga* here translated as “(a village) enjoyed by the (royal) palace” is found on further examination of inscriptions to mean “gift (of land) made in favour of a feeding house”.
- Page 67, paragraph 25, line 1.—(Also in text on p. 59), Vênelvidugu may probably be a mistake for Vedêlvidugu (*i.e.*, Vidêlvidugu).
- Page 68, last paragraph of the introduction to No. 6, line 12.—*Omit* the words “the shrine of”.
- Page 68, last line.—*For* pujârî *read* pûjâri.
- Page 72, foot-note 1.—In place of this note *substitute* “*i.e.*, the king who died in the golden palace”. The father of Râjarâja I and of Kundavaiyâr, was Sundara-Chôla who from inscriptions is known to have borne the surname Ponmâligaittuñjinadêva.
- Page 81, paragraph 3.—*For* nêriya *read* neriyana.
- Page 92, paragraph 1, line 9 and in all following translations where this passage occurs.—*For* the crown of Sundara *read* the beautiful crown, as in *Ep. Ind.*, Vol. IX, p. 233, foot-note 4.
- Page 92, paragraph 2.—*For* “for feeding the god” *read* “for offering to the god.” *Amudu* is here used in the general sense of offering.
- Page 94, foot-note 4.—*For* Pôlûr *read* Pôlûr.
- Page 108.—Takkanalâdam which has been taken as the equivalent of Dakshina-Lâṭa has perhaps, more correctly, to be identified with Dakshina-Râdhâ, the Southern Bengal country; see R. D. Bannerji’s *Pâlas of Bengal* in *Memoirs of the Asiatic Society of Bengal*, Vol. V, No. 3, p. 71.

Page 109, line 11.—“ Vijayam of great fame ” has probably to be corrected into “ Śrī-Vishaya ”; see *Ep. Ind.*, Vol. IX, p. 231.

Page 109, line 11.—Uttiralâdam has evidently to be interpreted as Uttara-Râdhâ and not as Uttara-Lâta; see additions against page 108, above.

Page 112, Introduction to No. 22, line 3.—For *Suṅgandavirtta* read *Suṅgandavirtta*.

Page 112, Translation, paragraph 3, lines 8 and 9.—For “ (in) the flower-garden (*nandavanam*) (called after) Geṅgaikonda-Śōraṇ which forms part of Karundittaikudi ” read “ (in) the flower-garden (*nandavanam*) (in the village of) Geṅgaikonda-Śōraṇ which forms part of Karundittaikudi ”.

Page 115, Translation, paragraph, lines 14 and 15.—For “ and of the boundary of the sacred flower-garden (called after) Geṅgaikonda-Śōraṇ which forms part of Karundittaikudi ” read “ and of the boundary of the sacred flower-garden (in the village of) Geṅgaikonda-Śōraṇ which forms part of Karundittaikudi ”. In this and in the previous instance, the existing translation seems to have been arrived at by taking Geṅgaikonda-Śōraṇ along with *tirunandavanam* which follows it; but it will be more appropriate to read Geṅgaikonda-Śōraṇ with what precedes. In this case, the expression *Karundittaikudi āna Geṅgaikonda-Śōraṇ* would be similar to *Karundittaikudi āna Suṅgandavirtta-Śōraṇallūr* and *Karundittaikudi āna Kulōttunga-Śōraṇallūr* which occur in text-lines 3 and 4 of inscription No. 22. The particle *āna* which usually means “ alias ” seems to be used here in the sense “ forming part of ”. This usage of it is quite unusual and deserves to be noted.

Page 115, Translation, line 10.—Insert the word “ Brāhmaṇa ” before “ village (*agaram*) ”.

Page 117, Introduction to No. 23.—For “ Timma, the founder of the second dynasty ” read “ Timma, the elder brother of the Śāluva usurper Nṛisimharāya ”; *Ep. Ind.*, Vol. VII, p. 77, foot-note 2.

Page 117, line 9 from top.—*oru-pū* and *kadai-pū* are translated by “ single flowers ” and “ flowers for the market ”. The terms are applied in a technical sense to certain crops of lands growing paddy; cf. *iru-pū āru-pāyēchal-nīlan* in text-line 2 and *oru-pū-nīlan* in text line 3 on page 296 of *Ep. Ind.*, Vol. IX.

Page 117, foot-note 9.—After *Epigraphia Indica* insert Vol. I.

Page 118, Translation, line 7.—“ *Vāriyan* the *Kāranattān* ” has evidently to be changed into the “ the headman of the village committee (*vāriyam*) ”; see *Epigraphical Report* for 1913, Part II, paragraph 23. The word *kāranattān* may be compared with *kāranavan* now current in Malabar. *Avadāvagakkānai* and *Rājasapakkanai* in text l. 6 f. have perhaps to be read *Avadaravarttanai* and *Rājasavattanai*.

Page 119, line 1.—For *Tenālūr* read *Ten-Ālūr*.

“ paragraph 3.—அளவுக்கு is translated by the phrase “ to the extent to which they are granted ”. Perhaps it has to be taken in the sense “ because (we have) remitted ”, etc.

“ foot-note 4.—After *Epigraphia Indica* insert Vol. I, and for 40 read 42.

Page 124, line 17.—For citizens read merchants.

“ 18.—For within the limits of read outside; see p. 446, note 2.

Page 138, Translation, paragraph 4.—For one pedestal (*surmounted by*) a lotus read one lotus(-shaped) pedestal.

Page 145, note 5.—Insert *naṅganai* after word.

- Page 169, Introduction to No. 42, line 2.—*For* line *read* lines.
- Page 171, Translation, paragraph 5.—*For* aureola *read* aureola.
- Page 174, paragraph 7.—*For* Siva *read* Śiva.
- Page 223, note 1.—*Before* Perundanattu-Valāṅgai *add* Niyāyam.
- Page 230, line 30 } *For* Kêrala *read* Kêrala.
- Page 231, line 10 }
- Page 242, line 1.—*For* diadem (*virapattam*) *read* front plate, as on p. 166.
- Page 243, line 5.—*For* karaṇu *read* karaṇju.
- Page 252, line 7.—*For* Kêra [la-Vi°] *read* Kô[n-Vi°] and correct the text accordingly on p. 251.
- Pages 283, 295, 296 and 299.—*For* the word “temple” coming after Brahmakuttam *read* quarter.
- Page 300, paragraph 465.—*For* god *read* king.
- Page 301, paragraph 472.—*For* Sembāṅḡudai *read* Sembāṅḡudi.
- “ “ 474.—*For* Kadaikkudai *read* Kadaikkudi.
- “ “ 476.—*For* Kīrkḡudai *read* Kīrkḡudi.
- “ “ 478.—*For* Māṅḡudai *read* Māṅḡudi.
- Page 311, line 22.—*For* Simhalas *read* Simhālas.
- Page 311, last paragraph.—*For* the jewel among the inhabitants of the forest country *read* whose smile was of (*white*) lustre (*like*) the jasmine.
- Page 312, line 14 from top.—The number marking foot-note 3 after Puvuḡudaiyāṅ Arayan Uḡaiyāṅ must come after Uḡaiyāṅ Kallālai in line 16.
- Page 325, line 1.—*For* Vembarrūr *read* Vēmbarrūr.
- Page 333, paragraph 14.—The village whose other name was Abhimānabhūṣana-chaturvêdimaṅgalam was evidently Śitongamaṅgalam. The large Leyden plates read Śrituṅgamaṅgalam in line 154.
- Page 336, paragraph 76.—*For* Emanallūr *read* Êmanallūr.
- “ “ 77.—*For* Vembarrūr *read* Vēmbarrūr.
- Page 338, paragraph 109.—*For* Vēsālippādi *read* Vēsālippādi.
- Page 431, line 6, and page 342, line 4.—*For* Kāsākūdi *read* Kāsākudi.
- “ “ line 8.—*For* Lalita *read* Lalita.
- Page 356, (verse 20).—*For* Pāṇḡya *read* Pāṇḡya.
- Page 357, note 1.—*For* Anāthapindika *read* Anāthapindika.
- Page 359, note 15.—*For* वेगवती *read* वेगवती.
- Page 361, line 7.—“paradatti” evidently corresponds to “paradatti” of text line 63 of the Vēlūrpālaiyam plates, on page 509, and means an assembly (*parishad*).
- Page 371, line 9.—*For* Nala *read* Nala.
- Page 372, line 21.—*For* Kālī *read* Kālī.
- Page 376, line 37.—*For* Uḡyāsandiramaṅgalam *read* Uḡayaśandiramaṅgalam.
- Page 435, section 49, line 3.—*For* nālam *read* tālam and correct the text accordingly on page 431. The latter as a variety of ruby occurs on p. 81.
- Page 437, line 13.—Abhimānabhūṣana was a surname of Rājāditya the eldest son of Parāntaka I; see *Archaeological Survey Report* for 1911–12, Part I, p. 26.

INTRODUCTION.

As it is intended to write in the next volume of this series about the ancestors of Râjarâja I and the Chôlas generally, it is enough here to put together all that is known about the life and reign of this king. The nature of the materials available to us precludes any details about his private life. The personal history of a sovereign who lived in the eleventh century and about whose times no contemporary historian has left us any information must consist mainly of surmises and inferences from the few facts that are known of his public life.

The original name of the king was Râjarâjakêsarivarman or Râjakêsarivarman Mummaḍiṣôradêva which occurs in his earliest Tamil inscriptions. The Tiruvâlângâdu plates¹ call him Arunmorivarman. This name, in the slightly altered form Arumoridêva, occurs also in some of the Tamil records of his reign. The composer of the Tiruvâlângâdu plates remarks that at the birth of prince Arunmorivarman² "the wives of the serpent (Âdisêsha who is supposed to carry the earth on his back) danced for joy in the belief that he would relieve their husband of the burden of bearing the earth." Râjakêsarivarman Mummaḍiṣôra was the second son of the Chôla king Parântaka II *alias* Sundara-Chôla, who was also known as Ponmâligaittuñjinadêva³ "the king who died at the Golden Hall" (*i.e.*, the temple Chidambaram). According to the Tiruvâlângâdu plates, Sundara-Chôla's queen Vânavanmahâdêvî is stated to have committed *suttee*. Apparently the parents of Râjarâjadêva were spending their last days at Chidambaram as Śaiva devotees. It was evidently this aspect of their life that appealed most strongly to their daughter who set up images to each of them in the Tanjore temple and made an endowment for their worship (No. 6).

So far as we know Râjarâjadêva had an elder sister and an elder brother. The latter was called Âditya-Karikâla and all that is known of him is that he fought in his youth with Vîra-Pândya. In stone inscriptions he is known as "Parakêsarivarman, who took the head of Vîra-Pândya." The name of Râjarâja's elder sister was Kundavaiyâr. She had married a certain Vallavaraiyar Vandyadêvar (Nos. 2, 6, 7 and 8) about whom nothing more is known. It is evident that she spent her later life in Tanjore with her younger brother and that she

¹ These plates will shortly be edited in Vol. III of the *South-Indian Inscriptions*. An abstract of their contents is given in the *Annual Report on Epigraphy* for 1906, Part II, paragraphs 11 to 18.

² From an inscription recently copied at Tiruvadandai (No. 274 of 1910) we gather that Râjarâja must have been born under the asterism Śatabhishaj in the month of Âvaṇi (*Annual Report on Epigraphy* for 1911, Part II, paragraph 21). The twelve monthly festivals provided for, on the days of Śadayam (Śatabhishaj) in the Râjarâjêśvara temple (No. 26) were evidently also in honour of Râjarâja's birth-day. Mr. Kanakasabhai Pillai in his notes on *Kalîngattu-Paranî*, Canto 8, stanza 24 (*Ind. Ant.* Vol. XIX, p. 331) mentions a Chôla king 'who established the *Chatayam-feast* in the Uthiya (Chêra-maṇḍala)'. The reference is evidently to king Râjarâja I and the *Chatayam-feast* was the one celebrated on his birth-day asterism, the Śadayam.

³ No. 302 of 1908 refers itself to the reign of king Sundara-Chôla *alias* Pon[mâligaittuñjinadêva]. In a record of the twenty-seventh year of Râjarâja I (No. 116 of 1896), the ninth year of a Ponmâligaittuñjinadêva is referred to. This king can be no other than Râjarâja's father Sundara-Chôla.

even survived him. We may suppose that Râjarâjadêva entertained a high regard for her and that she exercised considerable influence over him and contributed in no small degree to the formation of his character.¹ These were the surroundings under which the king was brought up. It will now be necessary to briefly review the history of the Chôlas of Tanjore for a proper appreciation of the position which Râjarâja occupies in South-Indian history. The founder of the family was Vijayâlaya who established Tanjore as the capital of the dynasty. His son and successor, Âditya I conquered the Pallavas, and his son Parântaka I was continually fighting against the Pândyas and kept them effectually under control. Towards the end of his reign the Râshtrakûṭas under Krishna III invaded the Tamil country, killed the Chôla prince Râjâditya and seized Tonḍai-nâḍu which they seem to have ruled for about a quarter century. During this period the Chôlas had to confine themselves to their hereditary dominions in the Trichinopoly and Tanjore districts. Âditya-Karikâla appears to have regained Tonḍai-nâḍu, as inscriptions dated in his reign have been found in Ukkal and other villages of that province. Apparently on his death or on the death of his father—whichever was the later—the succession was disputed. The subjects besought Arunmorivarman, i.e., Râjarâjadêva to become king, but he did not want the throne as long as his paternal uncle Madhurântaka Uttama-Chôla was fond of his country. Eventually Arunmorivarman was appointed heir-apparent while Madhurântaka “bore the burden of the earth”. It looks as if the former was a minor when his father or elder brother died.

It is not necessary to give a detailed account of how the date of accession of Râjarâjadêva has been arrived at. Professor Kielhorn has examined a number of dates of the king with astronomical details and has come to the conclusion that his accession took place between the 25th June and 25th July 985 A.D.

Turning to the military achievements of the king which are mentioned in thousands of his inscriptions found over a large part of the Madras Presidency, we find that until the 8th year of his reign = A.D. 994 he did not undertake any expedition. During this period he was probably engaged in recruiting an efficient army and otherwise preparing himself for the struggle which he must have thought he should undertake before the Chôla power and prestige could be restored.

In his first campaign the king is said to have destroyed a fleet in the port of Kândaḷûr, which appears to have been situated in the dominions of the Chêra king. The Tiruvâlângâḍu plates which furnish a lengthy account of Râjarâja's campaigns do not mention this item at all. They begin with the war against the Pândyas and report that Râjarâja seized the Pândya king Amarabhujâṅga and that the Chôla general captured the port of Viriñam. Perhaps Kândaḷûr or Kândaḷûr-Ŝâlai was near Viriñam. It is not unlikely that the Chôla king fought, on more than one occasion, against the Pândyas. The Chêras and Pândyas appear to have been allied together in their war against the Chôla king, for in the Tanjore inscriptions reference is frequently made to the conquest of the Chêra king and the Pândyas in Malai-nâḍu, i.e., the West Coast (Nos. 1, 59, 91, etc.). Kândaḷûr-Ŝâlai which is stated to belong to the Chêra king in later inscriptions was probably held by the Pândyas when it was attacked by Râjarâja.

Before his 14th year = A.D. 998-99, Râjarâjadêva conquered Vêṅgai-nâḍu, i.e., the Eastern Chalukya territory, Gaṅgapâḍi and Nurambapâḍi which formed part of the present

¹ An article on this subject was contributed to the pages of the *Indian Review*, under the heading “An imaginary conversation between Râjarâja and his elder sister Kundavai.”

Mysore State, and Tadigaipādi, the situation of which has not been made out satisfactorily.¹ According to Eastern Chalukya copper-plate grants, the kingdom of Vēṅgī was without a ruler about this time. The interregnum in the Vēṅgī country which preceded the reign of Śaktivarman is said to have lasted 27 years. On a previous occasion² I pointed out that this interregnum probably came to an end in A.D. 999, when the Chôlas invaded Vēṅgī. Accordingly it may be presumed that Râjarâja restored order and peaceful government in Vēṅgī by placing Śaktivarman on the throne.

In the same period the Chôla king conquered Kuḍamalai-nādu. Professor Hultzsch has identified this country with Coorg,³ and we have actually an inscription at the village of Mālambi in Coorg⁴ which belongs to the time of Râjarâja I and mentions his general Pañchavanmārāya. A place named Udagai is mentioned in connection with the conquest of the Pāṇdyas (p. 250, note 3). The *Kalingattu-Parani* refers to the "storming of Udagai" in the verse which alludes to the reign of Râjarâja. The *Kulōttunga-Śōraṇ-ulā* also mentions the burning of Udagai. This was probably an important stronghold in the Pāṇdyā country which the Chôla king captured.⁵ As the Pāṇdyas were the natural enemies of the Chôlas, Râjarâja seems to have gloried much in his victory over them. In the historical introductions of Tamil inscriptions where the above conquests are recorded it is stated that he was "always depriving the Śeriyas (*i.e.*, Pāṇdyas) of their splendour." Having already overcome the Chêra king, probably while destroying the ships at Kāṇḍalūr or in the war against the Pāṇdyas, Râjarâja assumed the title Mummudi-Chôla, *i.e.*, "the Chôla king who wears three crowns, *viz.*, the Chêra, Chôla and Pāṇdyā crowns" which occurs first in an inscription of the 14th year at Mēlpādi⁶ in the North Arcot district. After his conquest of the Pāṇdyas and other enemies, the king must have thought that his future was to be very bright and imagined that the goddess of the Great Earth had become his queen along with the goddess of Prosperity. It is in inscriptions of the 8th year of the king's reign that the usual historical introduction beginning with the words *tirumagal* which was evidently composed after the conquest of the Pāṇdyas, occurs for the first time. The *Vikkirama-Śōraṇ-ulā* evidently refers to the reign of Râjarâja when it mentions the conquest of Malai-nādu and

¹ A record of Râjarâja's 8th year at Tiruvaṇḍandai mentions these conquests. So also a few others of the 10th year begin with the historical introduction *இருமகன் பேரவ*, *etc.* and register the above-named conquests of the king. Of the countries mentioned, Tadigaipādi is located in the Mysore State. It is identical with the ancient district Daḍigavāḍi ruled over by Daḍiga a contemporary of one of the kings named Rāchamalla of the Western Gaṅga genealogy (*Ep. Ind.*, Vol. VII, p. 22). Dr. Fleet writes a big note on Tadigaipādi and identifies it with a part of Mysore including the present Krishnarājapēt, Nāgamaṅgala, Maṇḍya, Seringapatam and Malavalli taluks. He also thinks that possibly it may be identical with Daḍigamaṇḍala ruled over by the Western Gaṅga chief Daḍigarasa (*Ind. Ant.*, Vol. XXX, p. 109 f). In the Hoskōte and Dēvanhaḷli taluks of the Bangalore district are a number of inscriptions which mention Daḍigavari or Tadigaivari which in the Chôla period after Râjarâja bore the surname Vikkiramaśōra-maṇḍala and included within it the sub-division called Śēṇṇai-nāḍu.

² *Ep. Ind.*, Vol. VI, p. 349.

³ Above, Vol. I, No. 40.

⁴ Mr. Rice's *Coorg Inscriptions* (new edition), No. 46.

⁵ The Kīrūr inscription of Râjarâja's 27th year (No. 236 of 1902), which is partly mutilated, supplies a historical introduction of the king in Tamil poetry, different from the usual *இருமகன் பேரவ*, *etc.*, and mentions the king's conquest of Udagai in his campaign against Malai-nādu. As already stated the Pāṇdyā country must have also included Malai-nādu at the time of Râjarâja's conquest.

⁶ Below, Vol. III, No. 19. The form Mummadi-Chôla (*not* Mummudi-Chôla) occurs in early inscriptions of the 3rd, 4th and 10th years. Consequently, the explanation of the name must be 'the thrice (powerful) Chôla' as in the similar Kanarese and Telugu epithets Mummadi-Bhīma, Nārmaḍi-Taila, *etc.*

the killing of 18 princes in retaliation for the insult offered to an envoy.¹ The *Kulōttunga-Sōraṇ-ulā* also refers to the same Chōla king who "cut off eighteen heads and set fire to Udagai." The conquest of Malai-nādu and the burning of Udagai refer evidently to the reign of Rājarājadēva, but it does not appear when he cut off the heads of eighteen princes.

The king also subdued Kollam and Kalingam. The Tiruvālaṅgādu plates mention Rājarāja's invasion against the country created by Paraśurāma, who had taken a vow to destroy all the Kshatriyas. This country is described as inaccessible on account of the mountains and the ocean which surrounded it. It is doubtful if the composer of the Tiruvālaṅgādu plates refers here to the conquest of Kollam or to the subjugation of the 12,000 old islands of the sea mentioned in some of the inscriptions of the 29th year of the king's reign. If it is neither, there must have been an invasion of Malabar which does not find a place in the introduction of the king's Tamil inscriptions.²

As regards the conquest of Kalingam, it is not unlikely that this was effected by his son Rājendra-Chōla. The Tiruvālaṅgādu plates mention the defeat of an Āndhra king named Bhīma in describing the reign of Rājarāja. From the Raṇastipūṇḍi grant we know that Vimalāditya bore the surnames Mummaḍi-Bhīma and Birudaṅka-Bhīma.³ Besides, two inscriptions⁴ on the Mahēndragiri Hill in the Ganjam district which must have been included in Kalinga, record that a general of the Chōla king Rājendra-Chōla defeated the Kulūta chief Vimalāditya, captured the Mahēndraparvata and caused a pillar of victory to be set up on the hill. From these it may be concluded that Rājarāja deputed his son Rājendra-Chōla in his campaign against Kalinga. But the Chōla king had conquered Vēṅgī already and, as I have surmised, placed Śaktivarman on the throne, thus bringing the interregnum to a close. It is therefore unlikely that a member of Śaktivarman's family rebelled immediately after and had to be subdued. In the absence of evidence to the contrary I would suppose that the conquest of Kalinga by Rājarāja was earlier than the war of Rājendra-Chōla's general with the Kulūta chief Vimalāditya and was intended to help Śaktivarman in consolidating his dominions after the interregnum. Some considerable time after the accession of Śaktivarman, there seems to have been fresh trouble in the Kalinga country. The Tiruvālaṅgādu plates tell us that the Āndhra king had killed a certain Rājarāja and this seems to have been the cause of the war. Who this Rājarāja was we are not told. But he must have been some person in whom the Chōlas were interested. This I take to be the occasion when the pillar of victory was set up on the Mahēndragiri Hill. We find the Vēṅgī king Vimalāditya at Tiruvaiyāru near Tanjore about A.D. 1013-14 making gifts to the Pañchanadēśvara templ⁵. Shortly before or after this date he must have married the Chōla princess Kundavai, daughter of Rājarāja and sister of Rājendra-Chōla.

¹ *Ind. Ant.*, Vol. XXII, p. 142.

² No. 394 of 1911 refers to Rājarāja's conquests of Kollam, Kolladēśam and Koṇṇūgōlūr (Cranganore): *Annual Report on Epigraphy for 1912, Part II, paragraph 22.*

³ *Ep. Ind.*, Vol. VI, p. 350.

⁴ Nos. 396 and 397 of 1896.

⁵ No. 215 of 1894. On the strength of this inscription it has been inferred that Rājendra-Chōla took the Vēṅgī king captive to the Chōla country. But the king who was actually conquered by Rājendra-Chōla (or by one of his Generals) is not clearly stated in the Mahēndragiri inscriptions to have been the Vēṅgī king Vimalāditya. The conquered chief on the other hand receives the epithet 'the lord of Kulūta.' It is again doubtful if at this time the Kalinga kingdom was subject to the rulers of Vēṅgī, although about a century later we know they were overlords of the whole country between Mannēru (in the Nellore district) and Mahēndra (in the Ganjam district). The political marriage between the Eastern Chalukya king Vimalāditya and the Chōla princess Kundavai must therefore have taken place quite independently of Rājendra-Chōla's conquest of Kalinga.

Râjarâja must have simultaneously directed his arms against Ceylon. The king is said to have undertaken this expedition in order that "the eight quarters might praise him". This phrase occurs in the earlier inscriptions, but in later ones the personal appearance of the Singhalese seems to receive an uncomplimentary remark (*e.g.*, in Nos. 4 and 65). We have at Padaviya in Ceylon a Tamil inscription of the 27th year of Râjarâjadêva corresponding to A.D. 1011-12 A.D. Several villages in Ceylon were granted by Râjarâja to the Râjarâjêśvara temple at Tanjore and had to remit their assessment to the temple in the shape of money, grain or *iluppaipâl* (No. 92). These facts show that the subjugation of the island by the Chôla king was complete¹. According to the *Mahāvamsa* (Chapter LV) Mahinda V ascended the throne in A.D. 1001. The trouble in Ceylon began in A.D. 1012 when the king was unable to maintain his army and all the men of Kêrâla in his service went up to the palace and demanded their wages. Then the *Mahāvamsa* describes events in Ceylon which took place in A.D. 1037. According to Tamil inscriptions these must have happened about A.D. 1016. The *Mahāvamsa* does not mention the invasion of Ceylon during the reign of Râjarâja unless it be the expedition by Vallabha-Chôla during the reign of Mahinda IV (A.D. 975-991)². Thus there is no doubt that there is some mistake in the Chronology of the *Mahāvamsa*. Then comes a period of three years in the life of Râjarâjadêva about which we get no information from his inscriptions which are mainly concerned with his military exploits. This is the interval between the 18th³ and the 21st years corresponding to A.D. 1002 and 1005 respectively. It was evidently during this time that the king received the title Śrî-Râjarâja which occurs first in inscriptions of the 19th year (= A.D. 1003). According to the *Koṅṭudêśarâjâkkal* the king made certain gifts to the Chidambaram temple in Śaka 926 = A.D. 1004. It is not impossible as will be shown later on, that the title Śrî-Râjarâja was conferred on him by the temple authorities at Chidambaram. Perhaps this was also the period when the king conceived the idea of building the temple at Tanjore and made arrangements for the operations to commence.

What the circumstances were that led to the war with the Western Chalukya Satyâśraya we are nowhere told. The Pallavas of Conjeeveram were constantly fighting with the Chalukyas of Bâdâmi. The Western Chalukyas of Kalyâni were descended from the latter and the Chôlas occupied Tondai-nâdu, the Pallava territory. Besides this fact we know of no cause which could have brought about the war⁴. The conquest of Gaṅgapâdi and Nurambapâdi in the modern Mysore State must have brought them into direct contact with the Western Chalukyas. Besides, the rulers of these two conquered provinces were originally feudatories

¹ In the *Annual Report on Epigraphy for 1913*, Part II, paragraph 21, it is stated that Îṣam (Ceylon) was called Mummaḍiśôṛa-maṇḍalam, after the well-known surname Mummaḍi-Chôla of Râjarâja. Other names of temples and towns in Ceylon called after Râjarâja are also referred to.

² Chapter LIV. Professor Hultzsch has clearly proved in his contributions to Singhalese Chronology (*J.R.A.S.* for July 1913, pp. 521 to 524) that Vallabha-Chôla is a gratuitous mistake, that there is a discrepancy of 23 years in the chronology supplied by the *Mahāvamsa* and that Râjarâja's invasion of Ceylon must have taken place between A.D. 1001 and 1004.

A record of Râjarâja at Tenkarai in the Madura district (No. 132 of 1910) calls the king Râjâśraya and adds the qualifying phrase "the conqueror of the world." This indicates that with the conquest of Ceylon which Râjarâja must have completed in his 17th year, he had actually conquered all enemies whose dominions he thought of acquiring.

⁴ The Chôlas belonged to the Solar and the Chalukyas to the Lunar race. The former were generally Śaivas and the latter were Vaishnavas as they had the boar for their crest. Besides, the Chalukyas were also patrons of the Jainas.

of the Râshtrakûtas, the political predecessors of the Western Chalukyas in the Kanarese country. Both the Chôlas and the Western Chalukyas were powerful and strong and must have been looking for an opportunity to measure their respective strength. Under these circumstances any slight cause would have been enough to provoke a quarrel.

The victory over Satyâsraya is mentioned in the Tiruvâlangâdu and the large Leyden plates and in one of the Tanjore inscriptions (No. 1). In the Tamil records of the king, the conquest of the seven and a half *lakshas* of Rattapâdi evidently refers to the same event. It must have taken place towards the end of the 21st (A.D. 1005) or beginning of the 22nd year (A.D. 1006), to judge from the references to the events in Tamil records. We have an independent confirmation of this expedition. According to the Hottâr inscription of Satyâsraya, dated in A.D. 1007-08, the Chôla king—here called Nârmadi-Chôla and named Râjendra—having collected a force numbering nine hundred thousand had pillaged the whole country, had slaughtered the women, the children and the Brahmans, and, taking the girls to wife, had destroyed their caste¹. The Western Chalukya king claims to have put the Chôla to flight and acquired great stores of wealth and vehicles. The Chôla king evidently attached much importance to his victory over Satyâsraya, as he is said to have presented gold flowers to the Râjarâjêśvara temple on his return from the expedition.

The next period in the life of the king, *viz.*, the 23rd to the 29th year, was not characterized by any military exploits. The Chôla dominions probably enjoyed peace and the king apparently devoted his energies to the task of internal administration. The building of the Râjarâjêśvara temple in Tanjore and the multifarious endowments and gifts to it must have occupied a prominent place in the king's mind during these years.

We have reason to suppose that the king also carried out a revenue survey and settlement during the period.² The Tanjore inscriptions published in Part I of this volume bear ample testimony to the accuracy of the operations conducted by the king. Land as small in extent as $\frac{1}{52,428,800,000}$ of a *veli* was measured and assessed to revenue. An inscription at Tiruviśâlûr in the Tanjore district, dated in the 24th year of Râjarâja³, refers to a revenue survey apparently carried out some time before the date of the inscription. The officer of Râjarâja who took an active part in the survey operations was perhaps the general (*sênâpâti*) Kuravaṇ Ulagaḷandân *alias* Râjarâja-mahârâjaṇ mentioned frequently in No. 95 below. His title Ulagaḷandân, "one who measured the earth", might have been given to him in recognition of his services in connection with the survey operations. It was apparently as a result of this survey and settlement that the king issued his order, dated the 124th day of the 24th year to the following effect⁴ :—

"The land of those landholders in villages of Brâhmanas, in villages of Vaikhânasas and in villages of Śramanas (*i.e.*, Jainas), in Śônâḍu, in the adjacent districts included in Śônâḍu, in Tondai-nâḍu, and in Pândi-nâḍu *alias* Râjarâja-valanâḍu, who have not paid, on

¹ *Bombay Gazetteer*, Vol. I, Part II, p. 433. An inscription from Ūttattûr in the Trichinopoly district (No. 515 of 1912) of the 3rd year of Râjendra-Chôla I mentions the fight with Satyâsraya and the death of a warrior on that occasion. Evidently it was prince Râjendra-Chôla I that actually fought the battle with Satyâsraya.

² This survey appears to have been conducted in the 17th year of Râjarâja by which time, according to the Tenkarai record, he had completed 'the conquest of the world'; see the *Annual Report on Epigraphy* for 1913, Part II, paragraph 21.

³ No. 44 of 1907.

⁴ See below, Vol. III, No. 9.

the land owned by them, the taxes due from villages, along with the other inhabitants of those villages, for three years (of which) two are completed between the 16th and the 23rd years (of my reign) shall become the property of the village and shall be liable to be sold by the inhabitants of these villages to the exclusion of the (defaulting) landholders. Also (the land of) those who have not paid the taxes due from villages for three years (of which), two are completed, from the 24th year (of my reign) shall be liable to be sold by the inhabitants of those villages to the exclusion of the (defaulting) landholders." This order of the king was written by the royal Secretary Rājakēśarinallūr-Kiravaṇ and having been approved by the Chief Secretary Mummaḍi-Śōra-Brahmamārāyaṇ and by Mummaḍi-Śōra-Pōsaṇ, was engraved by order on the 143rd day of the 24th year. The 29th was apparently the last year of Rājarāja's reign. Even then his warlike spirit does not seem to have abated; for, in that year an expedition was despatched against the twelve thousand islands.¹ Which group in the Indian Ocean was denoted by this name I am at present unable to decide.

Rājarāja bore several titles of which the following are the more important:—Mummaḍi or Mummaḍi-Chōla, Chōla-Arumori, Rājāśraya, Nityavinōda, Śrī-Rājarāja and Śivapādasēkhara. He seems to have assumed the title Jayaṅgaṇḍa-Chōla towards the end of his life. These titles of his, figure in territorial designations occurring in the Tanjore inscriptions and one is tempted to think that in the names Kshatriyaśikhāmaṇi-valanāḍu, Pāṇḍyakulāśaṇi-valanāḍu, Kēralāntaka-valanāḍu, Rājēndrasimha-valanāḍu and Uyyakkondār-valanāḍu, Kshatriyaśikhāmaṇi, Pāṇḍyakulāśaṇi, Kēralāntaka, Rājēndrasimha and Uyyakkondār² were titles of Rājarāja.

Rājarāja indulged in a pretty large number of wives. Lōkamahādēvī,³ Chōlamahādēvī, Trailōkyamahādēvī, Pañchavaṇmahādēvī, Abhimānavallī, Ilādamādēviyār (Lātamahādēvī) and Prithivimahādēvī are known from the Tanjore inscriptions⁴. Each of them set up a number of images in the Rājarājēśvara temple and made gifts to them. Lōkamahādēvī was probably the chief queen. She built the shrine called Uttara-Kailāsa in the Pañchanadēśvara temple at Tiruvaīyāru near Tanjore and made many valuable gifts to it. The shrine was in existence already in the 21st year of the king's reign and was then called Lōkamahādēviśvara after the queen⁵. Only one son and one daughter of the king are known, viz., Rājēndra-Chōla I, whose accession took place one year before the death of Rājarāja, and Kundavā or Kundavai, who married the Eastern Chalukya king Vimalāditya.⁶ The respect which Rājarāja showed to his elder sister Kundavai throws an indirect light on his domestic life. She is spoken as "the

¹ This last military campaign was perhaps as successful as the others preceding it. Evidently Rājarāja performed the *tulābhāra* ceremony, i.e., "weighing one's self against (gold, pearls or other such costly material)" in this year in order to celebrate his victories. Queen Lōkamahādēvī also performed the *hēmagarbha*, passing her body through a golden cow (*Annual Report on Epigraphy for 1907*, p. 75).

² The Uyyakkondār channel which is an ancient irrigation work in the Trichinopoly district was probably constructed during his reign and called after him. Besides the name there is, however, nothing to connect Rājarāja with the channel. On the head sluice of the channel is a broken stone belonging to the 28th year of the Chōla king Kulōttuṅga III (A.D. 1205-06). Though the channel is not mentioned in it, the sluice is referred to (No. 72 of 1890).

³ She is surnamed Dantīśakti-Viṭaṅki in the Tiruvalaṅjūrī (No. 633 of 1902) and the Tiruvaīyāru inscriptions (*Annual Report on Epigraphy for 1895*, p. 4).

⁴ From a record at Tirukkalittattai (No. 301 of 1908) we learn that Vēmbaṇ Śīruḍaiyār alias Mīṇavaṇ Mahādēviyār was another queen of Rājarāja. Prithivimahādēvī (in Tamil, Piridimādēviyār) is called by her other name Nakkaṇ Arumori in an inscription from Uyyakkondār Tirumalai (No. 455 of 1908).

⁵ *Annual Report on Epigraphy for 1895*, p. 4.

⁶ The Tiruvalaṅjūrī inscription quoted above, also mentions a "middle-daughter" named Mādēvaḍigal. Evidently Kundavai was the youngest of Rājarāja's children.

venerable elder sister." In the sentence which the king himself is said to have uttered when ordering all the grants made to the temple to be engraved on stone, the place assigned to his elder sister is next to himself and the queens are mentioned after her (No. 1). During Râjarâja's reign the walls of the central shrine seem to have been reserved for registering the king's grants. The gifts made by the queens and the Officers of State had to be recorded on the niches and pillars of the enclosure. But Kundavai's gifts were invariably engraved on the central shrine.

That part of Râjarâja's intellectual nature to which students of South-Indian history owe most is the desire on his part to record his military achievements in every one of his inscriptions and thus hand down to posterity some of the important events of his life. As far as we know at present Râjarâjadêva was the first king of Southern India to introduce this innovation into his inscriptions. Before his time powerful kings of the Pallava, Pândya and Chôla dynasties had reigned in the South, and some of them had made extensive conquests. But none of them seems to have thought of leaving a record on stone of his military achievements. For instance, we have many stone inscriptions in Southern India of the Chôla king Parântaka I, whose extensive conquests are well known. Of these the stone inscriptions refer only to the conquests of Madura. Even this item of information would probably be missing had it not been for the fact that the king bore the name of his grandfather Parakêsarivarman, and it was consequently necessary to add the epithet "conquerer of Madura" in order to avoid confusion. The idea of Râjarâjadêva to add a short account of his military achievements at the beginning of every one of his inscriptions was entirely his own. His action in this respect is all the more laudable because his successors evidently followed his example and have left us more or less complete records of their conquests. But for the historical introductions which are often found at the beginning of the Tamil inscriptions of Chôla kings the lithic records of the Tamil country would be of very little value, and consequently even the little advance that has been made in elucidating the history of Southern India would have been well nigh impossible. Early Tamil records are dated not in the Śaka or any other well known era but in the regnal year of the king to whose time the grants belong, and palæography is not always a very safe guide in South-Indian history. With the help of the names of contemporary kings of other dynasties mentioned in the historical introductions of the Tamil inscriptions, it has been possible to fix the approximate dates of most of the Chôla kings. Consequently, the service which Râjarâjadêva has rendered to epigraphists in introducing a brief account of his military achievements at the beginning of his stone inscriptions cannot be overestimated. The historical side of the king's intellectual nature is further manifested in the order which he issued to have all the grants made to the Râjarâjêśvara temple engraved on stone. That this order of the king was not due entirely to self-glorification is borne out by other records. For instance, an inscription of his reign found at Tirumalavâdi in the Trichinopoly district¹ records an order of the king to the effect that the central shrine of the Vaidyanâtha temple at the place should be rebuilt and that, before pulling down the walls, the inscriptions engraved on them should be copied in a book. The records were subsequently re-engraved on the walls from the book after the rebuilding was finished.

The prominence given to the army from the conquest of the Pândyas down to the last year of the king's reign is significant, and shows the spirit with which he treated his soldiers. Evidently Râjarâjadêva gave his army its due share in the glory derived from his extensive

¹ No. 92 of 1895 ; *Annual Report*, on Epigraphy for 1895, p. 5.

conquests. It was evidently this same army that was called "the great warlike army" during the reign of his successor Rājendra-Chôla I. The following regiments¹ are mentioned in the Tanjore inscriptions :—

1. Perundanattu Ânaiyâtkal.
2. Paṇḍita-Śôra-terinda-villigal.
3. Uttama-Śôra-terinda-Andalagattâlâr.
4. Nigarili-Śôra-terinda-Udanilai-Kudiraichchêvagar.
5. Mummadi-Śôra-terinda-Ânaippâgar.
6. Vîra-Śôra-Anukkar.
7. Parântaka-Koṅgavâlâr.
8. Mummadi-Śôra-terinda-parivârattâr.
9. Kêralântaka-terinda-parivârattâr.
10. Mûlaparivâra-vittêru *alias* Jananâtha-terinda-parivârattâr.
11. Śingalântaka-terinda-parivârattâr.
12. Śirudanattu Vadugakkâlavar.
13. Valaṅgai-Parambadaigalilâr.
14. Perundanattu-Valaṅgai-Vêlaikkârappadaigal.
15. Śirudanattu-Valaṅgai-Vêlaikkârappadaigal.
16. Aragiya-Śôra-terinda-Valaṅgai-Vêlaikkârar.
17. Aridurgalaṅghana-terinda-Valaṅgai-Vêlaikkârar.
18. Chaṇḍaparâkrama-terinda-Valaṅgai-Vêlaikkârar.
19. Ilaiya-Râjarâja-terinda-Valaṅgai-Vêlaikkârar.
20. Kshatriyaśikhâmaṇi-terinda-Valaṅgai-Vêlaikkârar.
21. Mûrtavikramâbharana-terinda-Valaṅgai-Vêlaikkârar.
22. Nittavinôda-terinda-Valaṅgai-Vêlaikkârar.
23. Râjakanthîrava-terinda-Valaṅgai-Vêlaikkârar.
24. Râjarâja-terinda-Valaṅgai-Vêlaikkârar.
25. Râjavinôda-terinda-Valaṅgai-Vêlaikkârar.
26. Raṇamukha-Bhîma-terinda-Valaṅgai-Vêlaikkârar.
27. Vikramâbharana-terinda-Valaṅgai-Vêlaikkârar.
28. Kêralântaka-vâśal-tirumeykâppâr.
29. Anukka-vâśal-tirumeykâppâr.
30. Parivârameykâppargal.
31. Palavagai-Parambadaigalilâr.

In most of the foregoing names the first portion, viz. :—Paṇḍita-Śôra, Uttama-Śôra, Nigarili-Śôra, Mummadi-Śôra, Vîra-Śôra, Kêralântaka, Jananâtha, Śingalântaka, Aragiya-Śôra, Aridurgalaṅghana, Chaṇḍaparâkrama,² Kshatriyaśikhâmaṇi, Mûrtavikramâbharana, Nittavinôda, Râjakanthîrava, Râjarâja, Râjavinôda, Raṇamukha-Bhîma and Vikramâbharana appear to be the surnames or titles of the king himself or of his son. That these regiments should have been called after the king or his son shows the attachment which the Chôla king bore towards his army. It may not be unreasonable to suppose that these royal names were prefixed to the designations of these regiments after they had distinguished themselves in

¹ It is doubtful if the community Râjarâjatterinjâ-Kaikkôlar mentioned in an inscription from Kônêri-râjapuram (No. 627 of 1909) was also connected with the military organisation of Râjarâja.

² Compare the titles Tennaparâkramaṇ and Kîrtiparâkrama-Śôraṇ which occur in his Śâyûr inscription; *Annual Report on Epigraphy for 1912, Part II, paragraph 22.*

some engagement or other. It is worthy of note that there are elephant troops, cavalry and foot-soldiers among these regiments. Thirteen of the above mentioned regiments belonged to the Valaṅgai-Vēlaikkāra-ppadaigal, i.e. the Vēlaikkāra troops of the right hand. It is difficult to determine if this designation is based on the distinction between the right hand and left hand castes of Southern India. No mention of any left hand troops of this class is made in the Tanjore inscriptions though their existence may *prima facie* be assumed. At any rate the origin of the term is obscure and must be left to future research. The Vēlaikkāra troops are frequently mentioned in the *Mahāvamsa*. The term *vēlaikkāra* is explained by Mr. L. C. Wijesinha as "a body of mercenary troops employed by the Singhalese." They figure in the history of Ceylon towards the close of the 11th century A.D. during the reign of Vijayabāhu (A.D. 1065 to 1120). They were despatched on an expedition against the Chōla country but refused to proceed and rebelled. Eventually they were subdued by the Singhalese king. This mention does not throw much light either on the origin or on their history in the Chōla country at the beginning of the 11th century. It is possible they were no mercenaries in the Chōla country but regular soldiers. If a conjecture may be offered, I would say they were perhaps volunteers who enlisted when the occasion (*vēlai*) for their services arose¹. In later times when their services were not required in the Tamil country they probably migrated into Ceylon during the period of interregnum when there were frequent Chōla invasions against the island. Eventually they probably developed into mercenaries. It is interesting to note that eighteen of the musicians of the Rājarājēśvara temple belonged originally to one or other of the foregoing regiments and no less than twelve of them were from the Vēlaikkāra troops. Each of these twelve musicians got seventy-five *kalam* of paddy for his service in the temple. To some of these regiments, the management of certain minor shrines of the temple was entrusted and they were expected to provide for the requirements of the shrine. Others among them took money from the temple on interest which they agreed to pay in cash. We are not, however, told to what productive purpose they applied this money. At any rate all these transactions show that the king created in them an interest in the temple built by himself.

Among the officers of Rājarāja two generals are referred to in the Tanjore inscriptions, viz.—Kuravaṇ Ulagalandān *alias* Rājarāja-Mahārājaṇ and Krishṇaṇ-Rāmaṇ *alias* Mummaḍi-Śōra-Brahmamārāyaṇ. The latter was the Chief Secretary (*Ōlai-nāyagaṇ* or *Tirumandiravōlai-nāyagaṇ*) from the 21st to the 24th year of the king's reign. Another such Secretary (*Tirumandiravōlai*) was Kārāyil Eduttapādam, the headman of Rājakēsarinaḷlūr. Amudaṇ Tirttakaraṇ, the headman of Viḷattūr, who drafted the Āṇaimaṅgalam grant recorded in the large Leyden plates was also another Secretary; Īrāyiravaṇ Pallavayaṇ *alias* Mummaḍi-Śōra-Pōsaṇ must also have belonged to the secretariat staff as he signed both the Āṇaimaṅgalam grant and the Ukkal inscription relating to revenue settlement. All of the above mentioned officers figure in the Tanjore inscriptions as donors. Krishṇaṇ-Rāmaṇ built at least two of the enclosing verandahs of the temple. Another officer who belonged to the secretariat was Vēlāṇ Uttama-Śōraṇ *alias* Madurāntaka Mūvēndavēlāṇ who figures among the signatories to the original order of the king in the Āṇaimaṅgalam charter. Other officers are also mentioned in the large Leyden plates, viz.:—Five persons who are described as *Karumamārāyum*, i.e., "those who look after (the

¹ A Ceylon inscription of the time of Vijayabāhu I, gives some particulars about the Vēlaikkāra community; see the *Annual Report* on Epigraphy for 1913, Part II, paragraph 30.

king's) affairs." They were probably the king's executive officers. Four others who must have been Brâhmanas are described as *naḍuvirukkum* "those who are in the middle." These were perhaps arbitrators or judges. Two other officers are also mentioned, *viz.*, *puravuvāri* and *varippottagam*. The former was apparently the office dealing with taxes due from revenue-free villages and the latter with the rent-roll of the Chôla dominions. Another important officer of the king was the magistrate (*adhikārin*) Udayadivākaraṇ Tillaiyāli *alias* Râjarâja-Mûvêndavêlâr of Kâñchivâyil who figures both in the large Leyden plates and in the Tanjore inscriptions. Still another important person was the temple manager Âdittan Sûryan *alias* Tennavaṇ Mûvêndavêlâr, who was the headman of Poygai-nâdu. He set up images of some of the sixty-three Śaiva devotees in the temple and made gifts to them. The king seems to have conferred the title Perundaram on the most important officers and men of note in his dominions. The title Perundaram is prefixed to Śirudanattu-panimakkal, *i.e.*, "the servants of the Śirudanam" which seems to denote a class of officers. Perhaps the term was used to denote subordinate officials. One of the officers is described as Śirudanattu-Perundaram. He probably belonged to the class of subordinate officials but received the title Perundaram.¹

The study of Râjarâja's inscriptions leaves on us the impression that he must have been an active man² and that he was probably successful in realizing some of the high aims of his life. Like most men who devote a considerable portion of their earlier years in the active pursuit of cherished earthly aims, this Chôla king spent the later portion of his life in works of devotion. The Râjarâjêśvara temple at Tanjore, which has evidently served as a model for a large number of other temples in Southern India, is a stupendous monument of the religious instinct of this sovereign. The enormous endowments in lands and gold made to the temple show that the king had one sole object in his later life, *viz.*, to leave no want of the temple unsupplied. Almost all the booty he acquired in wars he gave away to the temple. Utensils required for temple services; ornaments for the various images set up in the temple; villages for supplying the temple with the requisite amount of paddy; money for purchasing the various articles for temple use not omitting even camphor, cardamom seeds, *champaka*-buds and *khashhas*-roots required for scenting the bathing water of the gods (No. 24); sheep, cows and buffaloes for supplying the ghee required for lamps; skilled musicians for singing the *Devâram* hymns; dancing girls; Brâhmaṇa servants for doing the menial work in the temple; accountants for writing the temple accounts; and temple treasurers, goldsmiths, carpenters, washermen, barbers, astrologers and watchmen were provided on a most liberal scale.³ The systematic way in which the various endowments to the temple were made and the principles laid down for their proper administration bespeak

¹ 'Śirudanattu-kkangāṇi-ttattāṇ of the lord Śrī-Râjarâjadêva' occurs in line 17 of the third section of No. 66. Śirudanattu may also mean 'of the youth' and the whole phrase may denote the goldsmith who was in the king's service when he was young.

² Râjarâja's military officers appear to have entertained a very high regard and even dread for the great disciplinarian. No. 64 and its continuation No. 95 which evidently refer to military operations that were going on perhaps towards the close of Râjarâja's reign, state how some of his officers of the rank of *Perundaram* and others who were judges and arbitrators vowed themselves to put up lamps in the Râjarâjêśvara temple, if no disgrace betook them at the hands of the king on their return from the war.

³ This grand undertaking of Râjarâja must have created an admiration for him in the minds of his subjects. In later times the several incidents connected with the foundation of the Râjarâjêśvara temple and its equipment, appear by themselves to have become the theme of a popular story. For, in the 4th year of Râjêndradêva (*i.e.* A.D. 1055) we are told that provision was made for the performance of the drama *Râjarâjêśvara-Nâtaka*, on one of the festive days in the temple (No. 67).

a genius for organisation which could not have been quite a characteristic feature of kings in general at the time. In spite of his sincere and deep-seated devotion to the Śaiva faith he was tolerant enough towards other religions. He permitted a feudatory of his to build a Buddhist shrine at Negapatam and granted the village of Ānaimaṅgalam to it. This grant is registered on the large Leyden plates. In his order of the 24th year regarding revenue arrears, the villages of Śramaṇas (*i.e.* Jainas) are also included. This shows that the latter enjoyed equal privileges with Brāhmaṇas and Vaiśvānāśas.

The extent of Tanjore city during the reign of Rājarāja may be judged from the large number of big-streets, streets, quarters and bazaars mentioned in its inscriptions. The town proper as in the case of the large cities of the present day was not confined to the traditionary old limits (*uḷḷālai*) but extended far beyond (*purambādī*). The following streets, bazaars and quarters of which several were named after the king or the princes of the family are mentioned (Nos. 94 and 95):—

- (1) Abhimānabbūṣhaṇa-terinda-vēlam.
- (2) Āṇai-āṭkaḷ-teru.
- (3) Āṇaikkaḍuvār-teru.
- (4) Arumoriḍēva-terinda-tirupparigalattār-vēlam.
- (5) Brahmakuṭṭam.
- (6) Gāndharva-teru.
- (7) Jayaṅḡḍasōṭrapperunderu.
- (8) Koṅḡavālār-aṅḡādi.
- (9) Madaippalli-teru.
- (10) Pāṇḍi-vēlam.
- (11) Paṇmaiṇār-teru.
- (12) Pañchavaṇmāḍēviyār-vēlam *alias* Kaidavakaidava vēlam.
- (13) Rājarāja-Brahmamahārājaṇ-aṅḡādi.
- (14) Rājarāja-terinda-Pāṇḍi-tirumañjaṇattār-vēlam.
- (15) Rājavidyādharaṇḡapperunderu.
- (16) Raṇḡramahākāḷattu-maḍaivilāgam.
- (17) Śāliyaṭteru.
- (18) Śivadāsasōḷai *alias* Rājarāja-Brahmamahārājaṇ-paḍaivīḍu.
- (19) Śūrasīkhamaṇipperunderu.
- (20) Tribhuvanaṇmāḍēvippeṇḡādi.
- (21) Uttamaśīliyār-vēlam.
- (22) Uyyakkondāṇ-terinda-tirumañjaṇattār-vēlam.
- (23) Vāṇavaṇmāḍēvipperunderu.
- (24) Villigal-teru.
- (25) Vīrasōṭrapperunderu.

The exact date of the building of the Tanjore temple is a question that deserves some attention. Stone temples were apparently not quite common in the time of Rājarāja. This is shown by the use of the word *tirukkarraḷi*, *i.e.* “the stone temple” in the order of the king to have all the gifts engraved on stone. The difficulties also of procuring stones for such a big building must have been very great, particularly as there was no hill in or very near Tanjore which could have supplied the requisite quantity. Such a monument as the Tanjore temple would take several years to build even with all the inventions of modern engineering. But at the time of which we are speaking mechanical appliances must have

been in a primitive state and hence the time taken to finish the building must have been much longer. Therefore we shall only try to fix when the building was probably begun and when it came to a close. We have some reason to suppose that the period between the 18th and the 21st year of the king's reign was not occupied with any wars. This was probably the time when the titles Śrī-Râjarâja and Śivapâdasêkhara were conferred on him as suggested already. The name Śrī-Râjarâja occurs first in an inscription of the 19th year of his reign. If, as is not unlikely, the name Śrī-Râjarâjêśvara was given to the temple in order to perpetuate the *biruda* Śrī-Râjarâja the king could not have conceived the idea of constructing the temple before the 19th year. The temple must have existed in some form or other in the 21st - 22nd year (= A.D. 1005-1006); because it was during this year that the king's expedition against Satyâśraya was undertaken, and on his return from this conquest Râjarâja is said to have presented some gold flowers to the temple. The whole structure, however, could not have been ready by that time. A very large number of gifts are stated to have been made between the 23rd and 29th years. The 23rd year was probably chosen because the building of the temple had in that year reached an advanced stage. Thus it appears that the construction of the temple began in the 19th year and that a considerable portion of it was completed by the 23rd year. On the 275th day of the 25th year the king presented a copper-pot to be placed on the pinnacle of the central shrine. We may conclude from this that the topmost portion of the central shrine must have been ready by that time; for, so far as the central shrine was concerned, the fixing of the copper-pot on the pinnacle would have been the last thing to be done.

A considerable part of the enclosure of the temple was, by order of the king, built by a Brâhmana named Krishnan Râman who was a military officer. This fact is engraved twice on the south enclosure and once on the west enclosure. From this repetition we may conclude that these two enclosures were built at different times by the king's general. There is no such inscription on any part of the north or east enclosure, and it is not impossible that they were built by the king himself. The *gôpura* of the east enclosure and the Chandêśvara shrine must have been built before the conquest of the 12,000 islands by the king in the 29th year of his reign.¹

The circumstances which led to the building of the Śrī-Râjarâjêśvara temple may now be examined. In the *Dêvâram* hymns, the *Tiruvîsaippâ* and the *Periyapurânam*, the first place among Śaiva shrines is assigned to the Natarâja temple at Chidambaram which is designated *kôyil*, i.e., "the temple". The name Âdavallân "one who is able to dance" which was given to one of the chief images² in the Râjarâjêśvara temple is derived from

¹ It is particularly noteworthy that unlike other Chôla temples of the south, the Brîhadiśvara temple at Tanjore was built completely with its necessary adjuncts in the time of Râjarâja himself, the founder of that temple, "on a well-defined and stately plan which was preserved in till its completion" (Tanjore District Gazetteer, Volume I, page 270). The small temple of Subrahmanya within the courtyard of the temple is not referred to in the inscriptions though the adjoining Chandêśvara shrine is. Consequently, it seems to have been a later addition (See Fergusson's *Indian Architecture*, Vol. I, p. 365). The Brîhannâyakî temple also in the courtyard, was constructed in the second year of a certain Kôṅṇinmaikondân, probably a Pândya king of the 13th century A.D. (No. 61). The Dakshinâmûrti shrine abutting the south wall of the central shrine has been already suggested to have been a later addition. The Mahrâthî inscription on the inner wall of the south enclosure which is dated in Śaka 1723, Durmati (= A.D. 1801-02) states that the Mahrâtha king Sarphôji-Mahârâja executed elaborate repairs to the shrines of Gaṇêśa, Subrahmanya, the Goddess (Brîhannâyakî), Sabbâpati, Dakshinâmûrti and Chandêśvara, built one or two new *mandapas*, and renovated the *prâkâra* walls, the temple kitchen and the flooring of the courtyard.

² Three of these are mentioned in the Tanjore inscriptions, viz., Âdavallân or Dakshinâmêru-Viṭaṅkan Tañjai-Viṭaṅkan and Mahâmêru-Viṭaṅkan.

that of the deity in the temple at Chidambaram and shows the importance attached to that temple during the time of which we are now speaking. From two of the Tanjore inscriptions (Nos. 65 and 66) it is evident that the names of the god as well as of the temple at Chidambaram and their various synonyms were very commonly borne by men and women during the time of Râjarâja.

Reference has already been made to the titles Śrî-Râjarâja and Śivapâdasêkhara. The second which means 'one (who has) the feet of Śiva as (his) crest' is a distinctly religious designation. Râjarâja being one of the names of Kubêra, the Hindu god of wealth and a friend of Śiva, the title Śrî-Râjarâja, "the glorious Kubêra" must have been conferred on him on account of his munificence. As it appears that both of these titles were conferred at one and the same time, it may be supposed that the king owed them to the authorities of the Chidambaram temple. Râjarâja's great grandfather Parântaka I. had distinguished himself by his devotion to that temple. He had either built or at least repaired the golden hall at the place. It was, therefore, quite natural that Râjarâja should try to imitate his famous ancestor in his devotion to the most important Śiva temple in Southern India. Practical as he appears to have been in everything he did, the king was not forgetful of his capital Tanjore when he wanted to demonstrate his devotion to the Śaiva religion, and accordingly built a temple there. In order to perpetuate the title Śrî-Râjarâja which he must have prized highly,¹ the temple was called Śrî-Râjarâjêśvara.

A study of the order in which the various inscriptions of the temple were engraved is not altogether unprofitable. It appears that the walls of the central shrine were reserved for recording royal gifts, including those of the king's elder sister about whom more will be said in the sequel. The inscription on the north wall (No. 1) which begins with the Sanskrit verse (*êtat viśva-nripa-srêni, etc.*) was the first to be engraved and contains the order of Râjarâjadêva to have all the grants made by himself and others recorded on the walls of the central shrine. This order of the king is dated on the 20th day of the 26th year. The gifts which had actually been made prior to this date were, seven by the king himself and eleven by his elder sister as registered in No. 2. No earlier benefactions of any of the queens or other donors are known prior to this date. Accordingly when the king issued orders that the gifts made "by us, those made by our elder sister, those made by our wives and those made by other donors" should be engraved on stone, he himself intended to make in addition a large number of presents and expected that his queens and his officers would follow his example. Thus the order of the king referred more to future benefactions than to those which had actually been made prior to the date of the royal order. The earliest gift of which the date is definitely given is that of the copper-pot which was to be placed on the pinnacle of the central shrine. Though it was made on the 275th day of the 25th year, it is by mistake registered between a gift of the 34th day of the 26th year and another of the 104th day of the same year. Some at least of the numerous gifts which, in this inscription, are stated to have been made in the period from the 23rd to the 29th year of the king's reign may evidently have been anterior even to the date given at the beginning of the record. No. 2 likewise begins with the 310th day of the 25th year and registers gifts made by the elder sister of the king in that year and between the years 25

¹ A clear proof of his having highly valued these titles is found in No. 91 where the king is stated to have presented a large number of silver utensils to the temple, bearing the names Śrî-Râjarâja and Śivapâdasêkhara. The practice of engraving the name or title of the donor on vessels presented to a charitable institution, is still current.

and 29. It is apparent from this that no grants made could have been recorded on the temple walls prior to the 29th year of the king. This is also confirmed by the fact that all the inscriptions of Râjarâja in the Tanjore temple are either dated in the 29th year of the king or register gifts made until his 29th year.

One of the earliest inscriptions of Râjendra-Chôla found in the temple is on the Chandêsvara shrine quite close to the north wall. During the times of Râjendradêva, Kulôttuṅga I and Vikrama-Chôla, the north wall of the enclosure was chosen for recording grants. From these facts it may be concluded that the north wall was the most conspicuous portion of the temple. The gate on the north wall of the enclosure which is now practically closed must in ancient times have been considered as important as the *gôpura* on the east side. It is not unlikely that the royal palace was situated to the north of the temple,¹ and that the members of the royal family entered the temple by the north gate. At any rate, the foregoing facts show that the gate in the north wall of the enclosure was in ancient times as important as the *gôpura* on the east wall which is now most commonly used.

A few words about the importance of the Tanjore inscriptions for the history of Tamil philology may not be out of place here. In the first place the rules of *sandhi* are not uniformly observed. We have *ney amudu*, *ârakku âga*, *kari amudu*, *paruppu amudu*, *urakku âga*, *uri âga* and *para ariṣi*. Forms like *nârkkaraṇju*, *nârppattu* are not uncommon. The three forms *nâri uri*, *nâriyuri* and *nâduri* occur; also *tiṅgaḍôrum* and *tiṅgaṭṭiruvîrâ*. These forms show that the rules were not unknown. Perhaps they were not commonly used in the popular dialect. The indiscriminate use of the two forms of dental *n* is also worthy of note *mûṇṇinâl*, *padinṇinâl*, *irandinâl*, *aiṇṇinâl*, *ârinâl*, *ettinâl* and *pattinâl*. The addition of *y* after words ending in *e* and *ai* is common. Its use in the middle of a word occurs in *tirukkaiyakkârai*, *aiyṅgarâṇju*, *vaiyṭlu* and other words.

The use of the word *kaḍava* as a principal verb is common in monumental Tamil and occurs also in the Tanjore inscriptions. In modern Tamil it is only an auxiliary verb. The history of this word is analogous to that of the English *ought*. The word *arivu*² appears to have narrowed in its meaning. It occurs in the Tanjore inscriptions in the sense of 'expenditure' while its modern meaning is 'waste'. The termination *âl* in the word *pattinâl* of the sentence திருப்பொற்றூ ஒன்று பொன் ஒன்பதின் கழஞ்செய் முக்காலெநா லு மஞ்சாடியாக திருப்பொற்றூப் பத்தினும் பொன் தொண்ணூற்று ஒன்பதின் கழஞ்சரை is used in the sense of the dative case, though *âl* is only an instrumental termination. According to the Tamil grammar *Nannûl*, the instrumental termination *âl* is in rare cases used in the sense of *tôrum* and quotes the example *ûrâl oru kôyil*. This use of the termination *âl* is very common in the Tanjore inscriptions. In the phrase கான் பதினானாலு குடுத்த, *âl* is used practically as a locative termination. In கொயிலினுள்ளால் இருமடிசோழநின், etc. (No. 1, paragraph 1), கொயிலினுள்ளால் is used in the sense of கொயிலில். Again comparing the phrases காகின் வாய்த்திங்கள் அரைக்கால் அக்கப்பொலிசை and காச ஒன்றுக்குத் திங்கள் அரைக்கால் அக்கப்பொலிசை both of which occur in the Tanjore inscriptions, we have to conclude that *vây* is practically a dative termination though it is generally treated as a locative ending. Phrases like பண்-

¹ No. 624 of 1902 from Tiruvalaṇjuri dated in the 21st year of Râjarâja mentions his palace at Tiruvalam (*Annual Report on Epigraphy for 1903*, p. 3). It is not impossible that by this is meant the village Vallam 7 miles south-west of Tanjore, which is described as "a fortress of considerable strength and one of the great bulwarks of Tanjore."

² In early Kanarese inscriptions of about the 8th century A.D. *ûr-arivu* occurs in the sense of "destruction of the village (by enemies)."

டாரத்தில் பவழத்தில் கொத்த பவழம் ; பண்டாரத்துப் பவழத்தில் கொத்த பவழம், இரண்டாந்தரத்தில் முத்கில் and இரண்டாந்தரத்து முத்கில் and கிளி ஒன்றில் கண்ணில் show that the locative was often used for the genitive. The use of the words *tirumēni* and *pratimā* which are almost synonymous is interesting. The former is used with reference to an image of a god while the word *pratimā* denotes "an image of a human being". The word *polisai* or *polisaiyūttu* which occurs in the sense of "interest" is not quite common in modern Tamil. The word is however current in Malayālam. In modern Tamil it means "interest on grain lent for the season". Here, too, there has been a decided change in the meaning of the word. The Sanskrit phrase *chandrādityavat* becomes *chandrādityaval* in the first instance and then the final *l* becomes *r* according to a rule of Tamil grammar. This change of *l* into *r* is more frequent in Malayālam than Tamil. The Tamil words *tarpurudā* (Sanskrit *atpurusha*) and *tarasamā* (Sanskrit *tatsama*) are evidently formed on the same principle.

The rule of changing *l* into *r* is also applied in the case of a Tamil word ending in the consonant *l* combining with a purely Sanskrit word. Thus we have பள்ளியிற் ஸலெயார். The Sanskrit *padma* is always written *patma* in the Tanjore inscriptions; and the word *anyadēsa* occurs in the form *anādēsa*, while *ratna* is sometimes written *ranna*. The hard consonant is used for the soft in *Bhṛmkiśa*, *ardhachantra*¹, *Limkapurānadēva* and *Patañchalidēva*. In *Kshētrabāladēva* the reverse rule holds good. It is not apparent why the *k* is aspirated in *Trailōkhyamahādēviyār*. The use of the word *akkan* for *akkai* deserves to be noted. *Tammai* is used for *tam-ammai* and *tamappan* for "father". The latter occurs also in an earlier inscription at Sōrapuram near Vellore.² The use of finite verbs (*vilakkirru* and *kāṭṭirru*) as verbal nouns is not uncommon in modern Tamil (p. 208). The vulgar forms சொப்பு, எடுபிச்ச, மொழிஞ்சருள, பிடிச்சருளின, தைச்ச, எறிஞ்ச, வெட்டிச்ச, and ஐஞ்ச are worthy of note. அறிய உண்ணாதன is used for அறிய ஒண்ணாதன twice (pp. 78 and 85). The form விட்டன் occurs several times for வட்டம் or வட்டன். For the modern Tamil வெற்றலை the Tanjore inscriptions invariably use the form வெள்ளிலை, which occurs also in the Ambāsamudram Vāṭṭeruttu inscription of Varaguna-Pāṇḍya.³ Note also the use of ஒரணை for ஒரிணை.

The art of making ornaments of gold and precious stones must have reached a very advanced stage in the Chōḷa country about the beginning of the 11th century A.D. A large number of ornaments which are mentioned in the Tanjore inscriptions either go by other names at present or have no representatives in modern South-Indian jewel shops⁴. The nine gems are mentioned in one of the inscriptions (No. 93). Their names are: diamond⁵

¹ Compare also Chōḷa for Chōṇa in Telugu; தமிழ் + பொதியில் = தமிழ்பொதியில்; *nārgāmuṇḍa* for *nārgāmuṇḍa* in Kanarese.

² *Ep. Ind.*, Vol. VII, p. 193, text-line 4.

³ *Ibid.* Vol. IX, p. 91, text-line 59 f.

⁴ One of the ornaments is called *Sōṇagachchidukinkūdu* (No. 93), the first component of which indicates the influence of the Jōnakas (Greeks or Arabs) in Southern India in the 11th century A.D.

⁵ The following varieties of diamonds are mentioned in the Tanjore inscriptions:—*moṭṭadārai*, *moṭṭadārai-chohavakkam* and *moṭṭadāraichohappadi* (p. 78, paragraph 3 and p. 79, paragraph 9). Another classification of diamonds appears to have been *sappadi* (flat diamonds) and *urulai* (round diamonds) (p. 185, paragraph 48 and p. 195, paragraph 25). In paragraph 8 on p. 78 reference is made to pure diamonds (*vayirantūyana*) and to the two other varieties *pandasāram* and *śavakkam*. The flaws in diamonds are mentioned to be *porivu* (spots), *muriyu* (cracks), *kāka-bindu* (black dots), *rakta-bindu* (red dots) and *rendana* (marks as of burning). *Paṭikkuvayiram* "crystal diamond" is mentioned on pp. 78, 87, 162 and 163, and *paṭingu* "crystal" on pp. 87, 143, 162, 205, 206, 207, 225, 226 and 237. *Rājāvartam* is mentioned after *pavaram* in three cases (pp. 69, 143 and 179). Of *rājāvarta* (lapis lazuli) Monier Williams says 'it is a kind of diamond or other gem of an inferior quality,

(*vayiram*), sapphire (*nilam*), pearl (*muttu*), topaz (*pushyarāga*), cinnamon-stone (*kōmēdagam*), coral (*pavaram*), emerald (*pachchai* or *maratagam*), lapis lazuli (*vaidūrya*) and ruby (*mānikkam*). Four rings on each of which the foregoing nine jewels had been set were presented to the temple. The amount of gold, jewels and silver granted by the king is almost incredible. Several of the Tanjore inscriptions contain lists of gold ornaments set with pearls and other precious stones. The different parts of the ornaments are described in technical language and the number of jewels set on each, their total weight excluding threads and lac and the approximate cost of each ornament are registered in great detail.

The Tanjore inscriptions also throw some light on the economic condition of the people of the Chōla country about the beginning of the 11th century. The land assessment (*kānikkadan*) was roughly one hundred *kalam* of paddy for each *vēli* of land. It would be interesting to compare this with the present rate of assessment. Paddy was sold at the rate of two *kalam* for each *kāsu* and three ewes could be purchased for one *kāsu*. The rate of interest was apparently $12\frac{1}{2}$ per cent. It was actually $\frac{1}{5}$ *kāsu* per year for each *kāsu* or 3 *kurūni* of paddy for each *kāsu* per year. Table A at the end of this paragraph shows the grain value of some of the articles of daily consumption and table B the wages in kind. The latter includes learned professions as well as ordinary workmen. For Śivayōgins who had to attend the temple on certain festive occasions and who may be taken to represent the average middle-class men of the time, the allotment made for each meal is 1 *kurūni* and 2 *nāri* of paddy. Assuming that a middle-class man took two meals a day, the daily consumption for each man would be $2\frac{1}{2}$ *kurūni* of paddy per day. In table B the parasol-carrier may be taken as the type of the lowest class of manual labourers and each of them got 40 *kalam* of paddy per year and this would yield $1\frac{1}{3}$ *kurūni* of paddy for each day. We need not suppose that he was a full time workman of the temple. He would probably be earning extra wages during the time when his services were not required in the temple. It is worthy of note

said to come from the country of Virāṭa and regarded as a lucky possession though not esteemed as an ornament.' As regards rubies (*mānikkam*) the varieties are: *halahalam*, *halahalam* of superior quality (*halahalam gunavīyana*), smooth rubies (*kōmalam*), bluish rubies (*nīlagandhi*), unpolished rubies (*taḷam*), and *saṭṭam*, all of which are mentioned on p. 79, paragraph 8. They were also divided into big rubies (*pariyana*) and small rubies (*neriyana*). The flaws of rubies are recorded as: cavities (*kurūni*), cuts (*prahara*), holes (*vejjam*), white specks (*lasuni*), *trāsa* and such as still adhered to the ore (*karparru*). As regards *potti*, which was either a kind of gem or part of a jewel, it has to be noted that it always occurs either with *paḷingu* or *paḷikkucayiram* (pp. 143, 163, 196, 205, 206, 207, 225, 226 and 237). Other gems *taruppu* (p. 205), *uppalanīlam* evidently a variety of sapphire (p. 204) and *nāli-gaṅgapādikkal* (p. 196) are also mentioned. The name of the last is interesting as it appears to have been originally at least obtained from Gaṅgapādi. Dr. Hultzsch thinks it may be the same as beryl. As regards pearls the following varieties were recognised: round pearls (*vaṭṭam*), roundish pearls (*anuvattam*), polished pearls (*oppumuttu*), small pearls (*kurumuttu*), *nimboḷam*, *payiṭṭam*, old pearls (*paramuttu*), *ambumūdu*, *oruppuravan*, *iraṭṭai*, *sappatti*, *sakkattu*, *karaiḷu*, *pānichchāy*, *tōl-tēyandana* and *tōliḷandana*. Their properties were *varai*, *karai*, *kuru*, *suppiram*, *ippiparru*, *arāvina*, *śivandanr*, *kūṭirnda-nr* and *tiraṅgal*, which are also mentioned. The nine gems are referred to in the Tamil poem *Silappadigāram* where the virtues and flaws of each of them are also given. Of diamonds the author mentions four flaws, viz., *kākapādam*, *kāḷangam*, *vindu* and *ēgai*, while the commentator refers to twelve flaws of diamonds, viz., *saraimalam*, *kirru*, *sambadi*, *pilattal*, *tulai*, *kari*, *vindu*, *kākapādam*, *miruttu*, *kōḷiyillana*, *kōḷimurindana* and *tāraimarūngina*. The five characteristics of diamonds are: eight faces (*paḷagai*), six angles (*kōḷi*), *dārai*, *sutti* and *tarāsa* and the four colours, the Brāhmaṇa "white", the Kshatriya "red", the Vaiśya "green" and the Śūdra "black". Consequently the virtues and flaws of diamonds were known in the Tamil country long before the time of Rājārāja. Varāhamihira (6th century A.D.) describes the characteristics of a diamond in the following verse:—

सर्वद्रव्यामेव लघुदम्भसि तरति रश्मिवत् क्षिप्रम् ।

तद्विदनलशक्रचापोपमं च वज्रं हितायोक्तम् ॥

that chillies are not mentioned where they may naturally be expected and cocoanuts seem to have been unknown at least in the vicinity of Tanjore if not in the Chôla country. The *tengu* [*maram*] occurs on p. 56, paragraph 13, and in the large Leyden plates (text-line 314) the donee is authorised to plant cocoanut trees. Though the cocoanut was known, perhaps it was not quite common and therefore it is not mentioned among the offerings presented to the temple. Dhal exchanged with paddy in the ratio of 1 to 3 and curds in the same proportion. Some of the other articles in Table B are also mentioned in two other inscriptions (Nos. 6 and 35). But their prices vary in the three. This difference must be due to the varying quality of the articles.

TABLE A.

ARTICLES of daily consumption and their exchange value at the beginning of the 11th century A.D.

Number.	Items.	Quantity.	Price.
1	Cardamom seeds ..	1 kuruni and 4 nâri ..	1 kâsu.
2	Champaka buds ..	1 padakku ..	1 kâsu.
3	Khaskhas roots ..	605 palam ..	1 kâsu.
4	Dhal ..	1 nâri, 3 urakku and 1 ârakku	5 nâri, 1uri and 1 ârakku of paddy.
5	Pepper ..	1 ârakku and 1½ sevidu ..	5 nâri, 1 urakku of paddy.
6	Mustard ..	1 ârakku and 1 sevidu ..	2 nâri and 1 urakku of paddy.
7	Cumin ..	¾, 20, 30 sevidu ..	1 nâri.
8	Sugar ..	3 palam ..	1½ kâsu.
9	Ghee ..	1 urakku, 1 ârakku, 3½ sevidu	1 kuruni and 7 nâri of paddy.
10	Tamarind ..	8 palam ..	1 nâri of paddy.
11	Curds ..	3 nâri ..	1 kuruni, 1 nâri of paddy.
12	Gram ..	3 sevidu ..	1 urakku of paddy.
13	Plantains ..	18 ..	5 nâri of paddy.
14	Salt ..	1 urakku and 1 ârakku ..	1 urakku and 1 ârakku of paddy.
15	Tender (plantain?) leaves ..	12 ..	2 nâri of paddy.
16	Arecanuts and betel-leaves	{ 30 } { 60 } ..	4 nâri and 1 urakku of paddy.
17	Bark ..	1 kâsu ..	1 nâri of paddy.
18	Camphor ..	3 karañju ..	1 kâsu.
19	Pulse ..	1 nâri ..	3 nâri of paddy.

TABLE B.

WAGES in the Chôla country at the beginning of the 11th century A.D.

Number.	Nature of work.	Wages.
1	Brahmachârin, temple servant ..	2 kuruni of paddy per day and 4 kâsu per year.
2	Permanent temple servant ..	3 kuruni of paddy per day and 4 kâsu per year.
3	Garland-maker ..	2 kuruni of paddy per day and 5 kâsu per year.
4	Accountant ..	200 kalam of paddy per year.
5	Dancing girl ..	100 kalam of paddy per year.
6	Dancing master ..	2 shares (i.e., 200 kalam of paddy per year).
7	Lute-player ..	1½ shares (i.e., 175 kalam do.).
8	Musician who had to sing in Sanskrit ..	1½ shares (i.e., 150 kalam do.).
9	Do. in Tamil ..	Do. do.).
10	Drummer ..	1 share (i.e., 100 kalam of paddy per year).
11	Temple Accountant ..	2 shares (i.e., 200 kalam do.).
12	Deputy Accountant ..	¾ share (i.e., 75 kalam do.).
13	Parasol-carrier ..	30 share (i.e., 40 kalam do.).
14	Lamp-lighter ..	½ share (i.e., 50 kalam do.).
15	Washerman ..	1 share (i.e., 100 kalam do.).
16	Barber ..	½ share (i.e., 50 kalam do.).
17	Tailor ..	1 share (i.e., 100 kalam do.).
18	Jewel-stitcher ..	1½ shares (i.e., 150 kalam do.).
19	Brazier ..	1 share (i.e., 100 kalam do.).
20	Master Carpenter ..	1½ shares (i.e., 150 kalam do.).
21	Ordinary Carpenter ..	¾ share (i.e., 75 kalam do.).
22	Goldsmith Superintendent ..	1 share (i.e., 100 kalam do.).
23	Tiruppadyam reciter ..	3 kuruni of paddy per day.

The following portions of villages were communal and as such free from assessment :— the village site, the village tank and its banks ; the portion occupied by the artisans and the Pariahs ; the burning ground ; the irrigation channels ; temples ; the shrines of Aiyar, Kādugāl, Durgaiyār and Kālā-Pidāriyār ; the temple of Śēttai (Jyēshthā), the shrines of the Pidāris Tiruvāl-udaiyāl, Kuduraivattam-udaiyāl, Punnaitturai-naṅgai and Poduvagai-Ūrudaiyāl ; ponds in the middle of fields ; flower-gardens ; streams ; the portion occupied by toddy-drawers ; the portion occupied by washermen ; the water-pond used by Pariahs ; the portion occupied by the polluting castes ; high roads ; rivers ; the sacred courts (i.e., temples) ; the cremation ground of the Pariahs ; the stone fence (for cattle) ; the stables (*kottagāram*) ; the village threshing floor ; grazing ground for calves ; wells and cisterns.

A large number of villages in the Chōla country had *sabhās* or regularly constituted village corporations which watched jealously over the internal affairs of the village. The Uttaramallūr inscriptions of Parāntaka I published by me in the Director-General's Annual for 1904-05 lay down rules for the selection of members to the village committees which were apparently controlled by the village assemblies. We may presume that the same rules were in force in other village *sabhās*. There were also villages where the villagers managed the business of the village without having been constituted into a regular corporation.¹ Whenever the village assemblies existed, their transactions must have been quite lively as there were periodical changes of members on these bodies. They seem to have been entrusted with civil and magisterial powers. In fact each village seems to have been a self-contained body jealously watching over its own interests as well as those of its members. The village assemblies generally managed temples and were trustees of public charities. A number of village assemblies are said to have received money on interest from the Rājārājēśvara temple at Tanjore. In all probability the money thus borrowed was utilised in bringing waste lands under cultivation. From the produce of these lands the interest on the money borrowed was paid. The money itself was apparently never returned. Village assemblies could alienate lands whenever the liabilities incurred by them could not be otherwise discharged.

The reign of a powerful king like Rājārāja could not have been without its effect on South-Indian literature. The traditions about the life of the sixty-three devotees of Śiva which were in later times embodied by the Tamil poet Śēkkirār in his *Periyapurāṇam* were already current at the time of which we are speaking. The Śaiva hymns of the Tiruppadiyam were sung in the temple by 48 musicians accompanied by two drummers (No. 65). The king himself and one of his officers set up images of the most prominent of the Śaiva devotees and presented valuable ornaments to them. Rājārāja and his officers would thus have created a Śaiva revival even if it did not already exist.³ It is, however, more probable that in setting up these images they were only representing the religious fervour of the

¹ See the *Annual Report on Epigraphy* for 1913, p. 98, paragraph 23.

² It was in the time of the Chōla king Anapāya that Śēkkirār is supposed to have compiled the *Periyapurāṇam*. The record at Tiruvārūr, partly published on page 153 of this volume and allied inscriptions from other places prove that this Anapāya could be no other than the Chōla king Kulōttuṅga-Chōla II (A.D. 1133 to at least 1148) ; see the *Annual Report on Epigraphy* for 1912, Part II, paragraph 27.

³ The great love entertained by Rājārāja for Śaivism must have been eagerly imbibed by his son Rājendra-Chōla. The latter's spiritual teacher (*guru*) was Īśāna-Śiva-Paṇḍita the *Saivāchārya* of the Tanjore temple. No. 20 also mentions the *Saivāchārya* Śarva-Śiva-Paṇḍita and makes provision of paddy for him, his pupils and his pupils' pupils who were natives of Āryadēsa, Madhyadēsa and Gaṇḍadēsa. In Trilōchana Śivāchārya's *Siddhāntasāra* we are told that the Chōla king Rājendra-Chōla brought many Śaiva teachers from the banks of the Ganges and settled them in the Chōla country.

people at large to whom the lives of the sixty-three devotees of Śiva must have been quite familiar even before the time of Rājarāja.

It has been supposed that Nambi-Āndār-Nambi was a contemporary of Rājarāja.¹ It is true his patron is said to have been a Chōla king named Rājarāja Abhaya-Kulaśēkhara. But there is a very serious difficulty in identifying this Rājarāja with the builder of the Tanjore temple. Among the poems which Nambi-Āndār-Nambi is said to have classified, is the *Tiruvīsaippā* which contains a hymn on the Gaṅgaikonda-Chōlēsvara temple built evidently by Rājarāja's son Rājendra-Chōla and called after his title Gaṅgaikonda-Chōla. The composer of the hymn himself must have lived after Rājarāja; and Nambi-Āndār-Nambi who classifies it along with the sacred writings of the Tamil Śaivas, must certainly belong to a still later period.

The chief image of the Tanjore temple was called Āḍavallān.² Another name of the same image was Dakṣiṇamēru-Viḍaṅgaṇ. Āḍavallān was also the name of a grain measure and of a weight for precious metals; while Dakṣiṇamēru-Viḍaṅgaṇ was the standard used in weighing precious stones. These two names were also borne frequently by ordinary individuals. Āḍavallān 'one who is able to dance' occurs as a name of the god at Chidambaram in the first hymn of the *Tiruvīsaippā* which was composed by Tirumāligaittēvar. The name Dakṣiṇamēru-Viḍaṅgaṇ as applied to a god is easily explained with the help of a hymn of the *Tiruvīsaippā* where Mēru-Viḍaṅgaṇ occurs as a name of the god at Chidambaram. Mount Mēru consists of gold and is supposed to be situated to the north of Jambudvīpa. The temple at Chidambaram seems to have been looked upon as the Southern Mēru, as it contained a large amount of gold on the roof of its golden hall. Thus it seems to me that the two names of the most important image in the Tanjore temple are traceable to the *Tiruvīsaippā*. The names Eduttapādam, Maralaich-chilambu and Niranipavarakkunru which occur as the names of the temple women in the Tanjore inscriptions (No. 66) are also found in the *Tiruvīsaippā*. A number of other names which occur in the former are also found in the latter. I am inclined to think, therefore, that one or more of the authors of the *Tiruvīsaippā* must have flourished during the reign of Rājarāja. Karuvūrdēvar who composed the hymns on the Rājarājēsvara and Gaṅgaikonda-chōlēsvara temples must have lived after Rājarāja. Gaṇḍarāditya, another of the authors of the *Tiruvīsaippā*, has been identified with Gaṇḍarāditya, second son of Parāntaka I. So little is known about this Gaṇḍarāditya that I am tempted to question this identification. It is true that in the hymn in question Gaṇḍarāditya calls himself 'king of Kōri' and 'lord of Tañjai.' But perhaps this means nothing more than that he belonged to the Chōla royal family.³ Another of the authors of the *Tiruvīsaippā* is Nambi-Kāda-Nambi. A certain Nambi-Kāda-Nambi of the Ātrēya-gōtra is mentioned in an inscription of the 32nd year of the Chōla king Rājādhirājadēva.⁴ In the light of the foregoing facts it may be concluded that only some of the authors of the *Tiruvīsaippā* flourished during the reign of Rājarājadēva.

¹ *Christian College Magazine* for September 1896.

² See above, p. 13, note 2.

³ A certain Madhurāntakan Gaṇḍarādittanār (*Annual Report* on Epigraphy for 1907, Part II, paragraph 37) figures in several of the early inscriptions of Rājarāja making enquiries about the management of Śaiva temples, asking for their accounts and rectifying abuses. He was probably the son of Madhurāntakan Uttama-Chōla, the predecessor of Rājarājadēva. It is not altogether impossible that this Madhurāntakan Gaṇḍarādittanār was the author of the hymn in the *Tiruvīsaippā* under reference.

⁴ No. 221 of the Madras Epigraphical collection for 1894.

It has been already pointed out that Râjarâja's conquests extended over almost the whole of the present Madras Presidency and included also Ceylon, portions of the southern districts of Bombay and the 'twelve thousand old islands' whose identification is not quite certain. His inscriptions, however, are mostly confined to the Sôra-maṇḍalam, *i.e.*, the Chôla country proper which included the Tanjore and Trichinopoly districts; the Tondai-maṇḍalam or Jayaṅ-gonda-chôla-maṇḍalam to which belonged the South Arcot, Chingleput, North Arcot and Chittoor districts; the Pândi-maṇḍalam (surnamed Râjarâja-maṇḍalam) which included Madura, Ramnad and Tinnevely districts; Malai-nâḍu¹; Gangapâḍi, Nulambapâḍi, Taḍigai-pâḍi, and Kudamalai-nâḍu which formed the whole of the present Mysore State, Coorg and a portion of the Anantapur district; and Îra-maṇḍalam (Ceylon) which was otherwise called Mummaḍi-sôra-maṇḍalam. Consequently the conquests of Râjarâja such as those of Vêṅgai-nâḍu, Rattapâḍi, etc., where his inscriptions are not found, could not have amounted to anything like annexation of those kingdoms into the Chôla territory.

The main divisions and sub-divisions given below are taken from the inscriptions of Râjarâja copied so far by the Madras Epigraphist's Office.² It may be noted that while the sub-divisions are generally named after the chief village, the main divisions receive their names from the titles of the king. It appears also that the territorial limits of the divisions could not have changed with the change of rulers but often fresh names were conferred on them. Of the villages in each sub-division entered below, those enclosed in brackets are the modern names and those printed in italics are taken from the inscriptions of Râjarâja other than those of Tanjore.

A.—SÔRA-MANDALAM.

I.—Arumoridêva-vaḷanâḍu (Teṇ Kaduvây)³—

(1) Ala-nâḍu :—Kîraiyl *alias* Paramêsvaramaṅgalam, Porundambondai and Sēmbi-yanmahādêvi-chaturvêdimāṅgalam.

(2) Ârvala-kûṛram :—Ârvalam (Alivalam), Mâlinûr, Tiruttēṅgûr (Tiruttangûr) and Vadaviraiyānpallam.

(3) Idaiyaḷa-nâḍu :—Ariṇjigai-chaturvêdimāṅgalam and Kundavai-chaturvêdimāṅgalam.

(4) Inḡanâḍu :—Ârappâr (Ârppâr), Kaṇjâranagar (Kanjānagaram), Kîrandêvan-kudi (Kîrankudi), Kîrvadugakkudi (Vadugakkudi), Kuṛukkai (Korukkai), Pâlûr *or* Pâlaiyûr (Pâlaiyûr), Râjakêsarinaḷlûr, Tannîrkkunṛam *alias* Râjarâjanallûr (Tannirkunnam), Uchchi-pâḍi, Vimalachittamaṅgalam and *Panrûr*.

(5) Maṅgala-nâḍu :—Maṅgalam (Mangal).

¹ That Râjarâja conquered the combined armies of the Pândyas and Chêras in Malai-nâḍu is clear from his inscriptions. But strangely enough no inscriptions of his appear to exist in the Chêra country, *i.e.*, the present Malabar and Travancore. The only place mentioned in the Tanjore inscriptions as belonging to Malai-nâḍu is noted in the list.

² Chôla inscriptions subsequent to the time of Râjarâja supply the names of many more divisions and sub-divisions. These will be published in a later volume of Chôla inscriptions.

³ Kaduvây is perhaps identical with the river Kaduveiyâru in the Negapatam taluka. The villages mentioned under this head are found in the Negapatam, Nannilam, Tirutturaiṇṇi, Mayavaram and Mannargudi taluks.

(6) Nenmali (Nemméli)-nādu :—Ārārrūr, Kunriyūr (Kunniyūr), Nedumanal *alias* Madanamañjari-chaturvêdimangalam (Tiruvarámésvaram), Palliyil, Śurāṅkuḍi, Kōttūr (Kóttūr) and *Paruttikkudi* (Parittikudi).

(7) Puliyūr-nādu :—Muruganallūr and *Tirukkārāyil* (Thirukkāravásal).

(8) Purāṅgambai-nādu :—Arumōidēva-chaturvêdimangalam (Arimulidēvan or Arumolitēvan), Kalappār (Kalappar), Keruvattūr, Kōri, Kōyilār-Pudukkudi *alias* Kōḍanda-rāma-chaturvêdimangalam, Pallavaṇmahādēvi-chaturvêdimangalam (Sembiamahādēvi), Panaiyūr (Panaiyūr), Perumbalamarudūr, Śembiyaṇmahādēvi-chaturvêdimangalam, Śingalāntaka-chaturvêdimangalam (Singalāndi), Vaṅganagar (Vanganagar) ¹, Vaṅkorraṅ-guḍi Pāsippuram and *Tirukkalar* (Tirukkalar).

(9) Takkalūr-nādu :—Kōḍimangalam ² and Vēṇelviḍugu-Pallavapuram ³.

(10) *Valivala-kūrram* :—*Kīraṅgudi*.

(11) Vandārai-Vēlūr-kūrram :—Konṇūr, Kūrūr and Kurumba, Dānatonag chaturvêdimangalam.

II. * Kshatriyaśikhāmaṇi-valanādu (Vada-Kaḍuvāy or Vada-nādu) :—

(1) Ala-nādu :—Pāpparkuḍi (Pappakudi), Peruṅgaḍambūr (Perunkadambanūr) and Porundambondai.

(2) Inṅanādu :—Inṅan (Enkan).

(3) Marugal-nādu :—Marugal (Tirumarugal), Pūḍaṇūr (Pudanur), Tanjāvūr (Tanjore) and Vaippūr (Vaippūr).

(4) Muraiyūr-nādu :—Kundavai-chaturvêdimangalam.

(5) Panaiyūr-nādu :—Pugalōgamāṇikka-chaturvêdimangalam.

(6) Paṭṭina-kūrram ⁵ :—Kallūr (Kallūr) *alias* Śaṇṇamangalam ¹, Kottā-rakudi (Kottā-rakudi), Tirukkannāṅguḍi ⁶ (Thirukkannankudi), Āṇaimangalam (Anaimangalam), Kōvūr (Kókūr), Śivalaiyakkudi, Muñjikudi (Muñjikudi), Pīrambil (Pirambil), Mūṅgirkudi (Mungil-kudi), Nallārcheḥēri, Kaḍambanūr (Agarakkadambanūr), Nāraṇamangalam (Nāraṇaman-galam), Vēlaṅguḍi (Velangudi), Nārīmanṇam (Narimanam), Śāttamangalam (Sathamangalam), Uthūr (Uttur), Nannimangalam (Naanimangalam), Peruvaṇūr, Ālaṅguḍi (Ālangudi), Turaiyūr (Turaiyur), Śēṇḍamangalam (Sendamangalam), Śīrucheṇḍamangalam, Kurrālam (Kuttālam), Tiruvāvūr, Uvarkudi (Ovarkudi), Kaḍambaivāḍagai, Pālaṅkorraṅguḍi (Kottangudi) and Vēṅkidāṅgil (Kidāṅgil).

(7) Śērrūr-kūrram :—Kudavāyil (Kudavásal), Nālūr (Nalur), Śērrūr (Settūr) and Marudattūr.

(8) Tēvūr-nādu :—Ālattūr (Ālattūr).

(9) Tirunaraiyūr-nādu :—Śrītuṅgamaṅgalam ¹ *alias* Abhimānabhūṣaṇa-chaturvêdi-mangalam, Arakkankuḍi (Arukakudi), Karkudi ¹ (Karkudi), Kūrūr, Mōḍānamangalam *alias* Pārāḍāyakudi, Paraiyāru (Palaiyar), Piḍārasēri, Tirunaraiyūr ¹ (Tirunaraiyūr) and Vandārañjēri (Vanduvānjēri).

(10) Tiruvārūr-kūrram (on the north bank of the Kāvērī) :—Ādiyappimangalam or *Adiyappi-chaturvêdimangalam* (Adiyakkamangalam), Kīrkkudi and Vēlaṅguḍi.

¹ This place is mentioned in the large Leyden grant.

² Tirumīṅkunṇam and Paruttiyūr were perhaps near this village.

³ This was close to the Pāṇḍavāy river.

⁴ The villages in this division are found in the Kumbakōnam, Negapatam, Nannilam and Māyavaram taluks.

⁵ In the large Leyden plates this name is spelt Paṭṭanakūrram.

⁶ Kōcheṇṅaṅ built a Vishnu temple here.

(11) *Vēlā-nādu* :—*Maṇarkālappalli* (Manakkal), *Peṇpalli*¹, *Perumbōr*, *Rājamalla-chaturvēdimāṅgalam* and *Tirunallūr* (Tirunallūr).

III. ² *Kēralāntaka-or Tenkarai Kēralāntaka-vaṇanādu*.

(1) *Śūralūr-kūrram* :—*Śōra-Uttama-chaturvēdimāṅgalam*.

(2) *Tattaigala-nādu* :—*Karali-chaturvēdimāṅgalam* and *Devanappalli* (Somur).

(3) *Uraiyyūr-kūrram* :—*Ariñjigai-chaturvēdimāṅgalam*, *Karuppūr* (Karuppūr), *Rājās-
raya-chaturvēdimāṅgalam or Nandipanmamāṅgalam* (*Uyyakkondan-Tirumalai*)³, *Vayalūr*
(*Vayalūr*), *Rājarāja-chaturvēdimāṅgalam*⁴, *Tirupparāyitturai* (*Tiruppalātturai*), *Vijayāṅkura-
chaturvēdimāṅgalam*, *Īśāṇamāṅgalam* (*Tiruchchendurai*), *Allūr* (*Allūr*) and *Śīrṛambal or
Tiruchchirāppali* (*Trichinopoly*).

IV. ⁵ *Rājēndrasīmha-vaṇanādu or Vadagarai Rājēndrasīmha-vaṇanādu* :—*Parāntaka-chaturvēdimāṅgalam*, *Puliyūr* (*Piliyūr*), *Śrī-Vīraṇārāyaṇa-chaturvēdimāṅgalam*
or Vīraṇārāyaṇa-chaturvēdimāṅgalam.

(1) *Adigaimāṅgai-nādu* :—*Perundōttam*.

(2) *Andāttu-kūrram* :—*Kavaiyattalai alias Paṇḍitaśōra-chaturvēdimāṅgalam*, *Śatti-
māṅgalam*, *Toṛūr* and *Tiruppurambiyam* (*Tiruppirambiyam*).

(3) *Inṇambar* (*Innambūr*)-*nādu* :—*Ādanūr* (*Ādanūr*), *Aśugūr* (*Asūr*), *Ēr alias Mum-
maḍiśōramāṅgalam* (*Eragaram*), *Kottaiyūr* (*Kottaiyūr*), *Paraiya-Vāṇavanmahādēvi-chatur-
vēdimāṅgalam*, *Śrī-Parāntaka-chaturvēdimāṅgalam*, *Karuppūr* (*Karuppūr*) and *Maruttuvak-
kudi* (*Maruttuvakkudi*).

(4) *Iruṅgōlappādi* :—*Valavanmahādēvi-chaturvēdimāṅgalam*.

(a) *Paruvū[r]-kūrram* :—*Nerkuppai* (*Neikkuppai*).

(5) *Kār-nādu* :—*Dvēdaikōmapuram* part of *Śrī-Vīraṇārāyaṇa-chaturvēdimāṅgalam*.

(6) *Koṇḍa-nādu* :—*Pañchavanmahādēvi-chaturvēdimāṅgalam*.

(7) *Kurukkai-nādu* :—*Kaḍalaṅguḍi* (*Kadalāṅguḍi*)⁶, *Kāṭṭiyār-brahmadēyam*,
Kāvirimāṅgalam, *Kurukkai* (*Korokkai*) and *Varagūr*.

(8) *Maṇni-nādu* :—*Ēmanallūr alias Trailōkyamahādēvi-chaturvēdimāṅgalam*, *Idai-
yarnallūr* (*Edaiyarnallūr*), *Idavai*, *Nāṭṭārmāṅgalam* (*Nattaramāṅgalam*), *Paṇandādi*, *Vēmba-
rūr alias Avaniṇārāyaṇa-chaturvēdimāṅgalam*⁷ (*Vēppattūr*), *Tirukkudittittai* (*Tirukkalittattai*)
and *Tiruviśalūr* (*Tiruvisalūr*).

(9) *Mirai-kūrram or Mirai-nādu* :—*Kāmaravalli or Kāmaravalli-chaturvēdi-
māṅgalam*⁸ (*Kāmarasavalli*), *Pārthivaśekhara-chaturvēdimāṅgalam*, *Irāmaṇūr*, *Kallūr*
(*Kallur*), *Tirupparaṇam* (*Tiruppayanam*) and *Tiruttēvaṅkudi*.

(10) *Mīralai-nādu* (also called *Vadagarai Mīralai-nādu*) :—*Śēynallūr* and *Ilachchikūḍi*
alias *Virarpura*.

(11) *Nallārūr-nādu* :—*Kadavāymāṅgalam* and *Mahēndrakōṭṭūr*.

¹ This village adjoined *Maṇarkālappalli*.

² The villages in this division are found in the *Kulittalai* and *Trichinopoly* taluks.

³ No. 455 of 1908 mentions this village in *Pāṇḍyakulāsani-vaṇanādu*. Perhaps *Tenkarai Kēralāntaka-
vaṇanādu* was contiguous with or part of *Pāṇḍyakulāsani-vaṇanādu*.

⁴ *Peruṅguḍi* was a hamlet of this village.

⁵ The villages in this division are found in the *Kumbakonam*, *Mannargudi*, *Mayavaram*, *Nannilam*,
Shiyali, *Tanjore*, *Trichinopoly* and *Udaiyarpalaiyam* taluks.

⁶ This place is mentioned in the large *Leyden* grant.

⁷ In the last years of *Rājarāja I* it was called *Śōramārttāṇḍa-chaturvēdimāṅgalam*.

⁸ *Kōṭṭaiyūr* was a hamlet of this village.

- (12) Nāṅgūr-nādu :—Kunram, Marudūr (Marudūr) and Nāṅgūr (Nāngūr).
 (13) Neluvūr-nādu :—Kumarāditya-chaturvêdimāṅgalam.
 (14) Piḍavūr-nādu :—Nayadīramaṅgalam and *Piḍavūr* (Tiruppattūr).
 (15) Poygai-nādu :—Gandarāditya-chaturvêdimāṅgalam ¹ (Kandirādittam), Perumbuliyūr (Perumpuliyūr), *Tiruvaiyāru* (Tiruvaiyaru) ² and *Tirumarapādi* (Tirumalavādi).
 (16) Tirukkarumala-nādu :—Tēnūr (Tenur), Tirukkarumalam (Shiyāli) and Udayāditya-chaturvêdimāṅgalam.
 (17) Tiruvāli-nādu :—Kuruvāṇiyakkudi ³ alias Parakēsaripuram, Mallikudi, Tiruvāli (Tiruvāli) and Tiruttēvaṅkudi.
 (18) Tiruvindalūr-nādu :—Kaṇjāranagar (Kanjānagaram), Mārapiḍugudēvi-chaturvêdimāṅgalam and Tirunāṇṇiyūr.
 (19) Uttuṅgatuṅga-vaṇanādu or Vaḍagarai-Kunra-kūrram :—Paruvūr (Paluvūr), Iraikkudi (Erakudi) and *Śiruparuvūr* (Kilappaluvur).
 (20) Vennaiyūr-nādu :—Mādulavēlūr, Pāppārkudi (Pāppākkudi), Peruṅgaṇbūr, Śōdiyakkudi (Śōdiyakkudi) and Vellūr (Vélūr).
 (21) Vēśālippādi :—Jayāṅkoṇḍa-Śōra-chaturvêdimāṅgalam.
 (22) Vilattūr (Velattūr)-nādu :—Kāttūr (Kāttūr).
 V. ⁴ Rājāśraya-vaṇanādu (Mara-nādu) :—Śāṅgatti-chaturvêdimāṅgalam.
 (1) Kalāra-kūrram :—Iraiyaṅśēri, Māndōttam ⁵ and Parākramaśōra-chaturvêdimāṅgalam.
 (2) Mīmalai :—Kshatriyasimha-chaturvêdimāṅgalam and Mahēndramāṅgalam (Mahendramangalam).
 (3) Pāchehir-kūrram :—Kārimāṅgalam
 (a) Mī-Palāru :—Āṇṇaṇṇūr ⁶.
 (b) Kīr-Palāru :—Īṅgaiyūr (Ingūr), Perumarudūr (Perumarudūr) and Turaiyūr (Turaiyūr); Panamāṅgalavanakaraiparru :—Panamāṅgalam (Panamangalam) and Śāttanpādi (Sattanpadi).
 (4) Śēmburai-kaṇḍam :—Śīru-Śēmburai (Sembarai).
 (5) Vaḍavari-nādu :—Tiruvellarai (Tiruvallarai).
 (6) Venkōṅkudi-kaṇḍam :—Venkōṅkudi ⁷ (Vengangudi) and Māgāṇikudi.
 VI. ⁸ Nittavinōda-vaṇanādu :—Rājākēsari-chaturvêdimāṅgalam ⁹.
 (1) Āvūr-kūrram :—Āmuttiravalli or *Amitravalli-chaturvêdimāṅgalam* (Amuttiraveli), Irumbudal alias Manukulachūlāmaṇi-chaturvêdimāṅgalam (Irumbutelai), Kūnargal-Muṇṇiyūr, Vilattūr ¹⁰, Naraśinga-chaturvêdimāṅgalam (Naraśingampet), Paṭṭam (Pattam) and Śēmbaṅgudi (Sembangudi).

¹ Kulamāṇikkam and Nakkapirāṅkurichchi were hamlets of this village.

² This place is identical with Tiruvādi near which is situated Tillasthānam of Vaḍagarai Rājārāja-vaṇanādu. Evidently the place was on the border-land between the two districts.

³ This was a *dēvadāna* of the Rājārājēśvara temple at Taṇjāvūr.

⁴ The villages in this division are found in the Musiri and Trichinopoly taluks.

⁵ The river Agaiyāru passed through this village.

⁶ Śēttimaṅgalam and Tiruppaiṇṇīli were perhaps near this village.

⁷ Vaḍagarai Venkōṅkudi is mentioned in *Ep. Ind.*, Vol. III, p. 73.

⁸ The villages in this division are found in the Kumbakonam, Mannargudi and Tanjore taluks.

⁹ Māṅgudi was a hamlet of this village.

¹⁰ This place is mentioned in the large Leyden grant.

(2) Kāndāra-nādu :—Visaiyālaya- or Vijayālaya-chaturvêdimangalam and Ravikulamānikkanallūr.

(3) Karambai-nādu :—Kundavainallūr.

(4) Kirār-kūrram :—Perumākkalūr, Perumilattūr (Melattur), Śūlamaṅgalam (Sulamangalam), Kilimaṅgalam (Kilimangalam) and *Tiruchchatturai*.

(5) Muḍichehō-nādu or Muḍichehōra-nādu :—Jananātha-chaturvêdimangalam¹, Śirri-
navār *alias* Paramēśvara-chaturvêdimangalam.

(6) Nallūr-nādu :—Māngudi (Māngudi), Nallūr *alias* Pañchavanmahādēvi-chaturvêdimangalam (Nallūr), Rājakēsari-chaturvêdimangalam, Peruṅgarai (Perungarai) and Rājarājapuram.

(7) Pāmbuṇi-kūrram :—Śirrambar (Sittambar), Araisūr² (Arasūr) and Pāmbuṇi (Pāmani).

(8) Poyir-kūrram :—Karachchēri.

(9) Venṇi-kūrram :—Kīrppūṇḍi *alias* Olōkamahādēvi (*i.e.*, Lōkamahādēvi)-chaturvêdimangalam (Pundi), Mīduvēli, part of Pūdamangalam (Pudamangalam), Nagarak-kārikurichehi³, Perunaṅgaimangalam (Perumangalam), Pūvaṇūr *alias* Avanikēsari-chaturvêdimangalam (Pūvaṇūr), Vadatāmarai⁴, Venṇi⁵ (Kōyilvenni), Venṇi-Tirappānpalli⁶, Kottaiyūr (Kottayūr) and Śrī-Pūdi.

(10) Vīrasōra-valanādu :—Kamugañjēdaṅgudi (Sēdangudi), Kuḷappādi, Pēdaḍugalam and Śiruveṇṇi.

VII. ⁷ Uyyakkondāṇ-valanādu (between the rivers Arasīl and Kāvērī).

(1) Ākkūr-nādu :—Rājēndrasimha-chaturvêdimangalam, Talaichehēṅgādu and Tirukkaḍavūr (Tirukkadaiyūr).

(2) Ambar (Ambal)-nādu :—Adiyaraiyakurumbal, Ambapurattūr, Avvainallūr (Aivanallūr), Nallarundūr, Pirettaiḱudi, *Kurumbil* (Kurumbur) and *Tirukkadaḱavūr* (Tirucada-yūr).

(3) Kurumbūr (Kurumbūr)-nādu :—Iraiyānsēri, Kāyākkudi, Kurumbapurattūr, Neduṅgādu, Talichehēri (Talichecheri) *alias* Parākramaśōra-chaturvêdimangalam and Tiruvidaiḱkari (Tiruvidakkali).

(4) Marugal-nādu :—Marudavūr.

(5) Pāmbura- or Pāmbūr-nādu :—Kadaikkudi (Kadakkudi), Nallāvūr (Nallāvūr), Pāmburam (Tiruppāmpuram) and Tirukkuḱamūḱkil⁸ (Kumbakonam).

(6) (Teṅkarai)-Tiraimūr-nādu :—Nerkuppai, Śāttanūr (Śāttanūr), *Nadār* (Nadar), *Nallūrchchēri*, *Tirukkuraṅgāḱuturai* (Aduturai) and Mahēndramangalam (Mahēndrapalli).

(7) Tirunaraiyūr-nādu :—Tandattōttam *alias* Mummaḱisōra-chaturvêdimangalam (Tandantōttam).

(8) Tiruvarundūr (Tiruvilandūr)-nādu :—Akkalūr (Akkalur), Ayirkaḱu, Nallūr (Nālūr), Pudukkudi (Pudukkudi), Varagūr (Valuvūr) and *Nallūr*.

¹ Kuṭṭimaṅgalam was a hamlet of this village.

² This place is mentioned in the large Leyden grant.

³ Adjoined Mīduvēli.

⁴ This place adjoined Nagarakkārikurichehi.

⁵ Śirri-Munniyūr was a village near this.

⁶ This place adjoined Vadatāmarai.

⁷ The villages in this division are found in the Kumbakonam, Mayavaram and Nannilam taluks.

⁸ Tiruvalaṅjūr was a suburb of this village.

(9) Vennâdu :—Amaṅkudi *alias* Kêralântaka-chaturvêdimangalam (Ammangudi), Karuvili (Karuvēli), Maralai or Tirumaralai (Tiruvilimalalai), Tirunāllam (Kónérirājapuram), Vaigal (Vaiyal) *alias* Vānavanmahādēvi-chaturvêdimangalam, Vayalūr (Vayalūr) and Vaḍagarai-mangalam.

(10) Vilai-nâdu :—Pariyalôr, Perumulai, Tiraimûr and Vilainagar *alias* Nittavinôda-chaturvêdimangalam.

VIII. ¹ Pândya (Pândi) kulâsani-valanâdu (the later Pândikulapati-valanâdu, also called Tenkarai-nâdu) :—Parântaka-chaturvêdimangalam.

(1) Ârkkâṭṭu-kûrram :—Âyirattali, Ôdavēli (Ombattuveli), Perumangalam (Perumangalam), Pirambil, Pûdikudi, Śandiralēgai ² (Sendalai near Tirukkâttupalli), *Pêrârkkâdu* (Arkadu), *Pêraraisûr* and *Tirukkandiyûr* ³.

(2) Eyi-nâdu :—Tiruppêr (Tiruppayar) and Attupalli-Niyamam.

(3) Eriy- or Eriyûr-nâdu :—Karuvugal-Vallam and Vinnaṇēri *alias* Mummaḍiśōranalôr (Mummudisolamangalam).

(4) Idaiyârû (Edaiyâr)-nâdu :—Idaiyârûmangalam (Edayâttimangalam), Tondavai-chaturvêdimangalam, *Nittavinṭamangalam* and *Tiruttavatturai* (Tiruttavatturaikattalai) ⁴.

(5) Kiliyûr-nâdu :—Māraṇēri (Márnéri) and Andavanallôr (Andanallūr).

(6) Kîr-Śengili-nâdu :—Maṅgalanallôr.

(7) Kîr-Śûdi-nâdu :—Arumaḍal (Arumadal), Kurukkai, Nâvalûr (Nâvalûr) and Vaḍavâyidam.

(8) Mîy-, Mēl- or Mî-Śengili-nâdu :—Kadaikkudi (Kadayakkudi), Vaṅgāram *alias* Tirunârâyana-chaturvêdimangalam, Kalattûr (Kalattûr), Kâvanûr (Kâvanûr), Killikudi, Kôyilnallôr, Maṅgalam (Mangalam), Virârkudi and Viśalûr.

(9) Mîyvari-nâdu or Mîypori-nâdu :—Kâṭṭiñāral, Kôyilnallôr and Mērkudi.

(10) Paṇaṅgâdu-nâdu :—Paṇaṅgulam, Perumbuli-yûr, Perungôlôr and Perunjôlai.

(11) Tañjâvûr-kûrram :—Tañjâvûr (Tanjore); Tañjâvûr-parû :—Karundittagudi (on the north bank of Vaḍavâru and outside Tañjâvûr ⁵).

(12) Punrir-kûrram :—Maraiyûr, Paraiyûr, Śâttamangalam (Śâttamangalam) and Viraikkudi.

(13) Purakkiliyûr-nâdu :—Kâmadamaṅgalam and Killikudi.

(14) Śundaimûlai-nâdu :—Korramangalam (Kottamangalam).

(15) Vaḍa-Kavira-nâdu :—Tirunedungalam (Tirunedungalam).

(16) Vaḍaśiruvây- or *Vaḍaśiruvâyil*-nâdu :—Vâluvamaṅgalam and Viraikkudi.

(17) Vilâ-nâdu :—Malari *alias* Śrîkanda-chaturvêdimangalam, Śôramahādēvi-chaturvêdimangalam (Sôlamâdevi) and Uttamaśîli-chaturvêdimangalam (Uttamaséri).

IX. Vaḍagarai Râjarâja-valanâdu :—Kîr-Tēngampûndi *alias* Kumâramangalam (Kumaramangalam), Kôḍandapuram, Nâṭṭārnallôr, Perumbulivây (*surrounding*

¹ The villages in this division are found in the Perambalur, Trichinopoly, Udaiyarpalaiyam and Tanjore taluks.

² Narikkudichchêri and Tugavûr were hamlets of this village.

³ The place was also known as Âyirattali in the time of Râjendra-Chôla I and was included in Kîrâr-kûrram of Nittavinôda-valanâdu.

⁴ This name is taken from an inscription at Lalgudi which is not far from it.

⁵ Sâmantanârâyana-chaturvêdimangalam and Virudarâjabhayāṅkara-chaturvêdimangalam were in the neighbourhood of Tañjâvûr.

⁶ The villages in this division are found in the Perambalur, Trichinopoly and Udaiyarpalaiyam taluks.

Ilambulivây), Teṅgampūṇḍi *alias* Satyāśraykulakāla-chaturvêdimāṅgalam, Umaiyr *alias* Raṭṭakulakāla-chaturvêdimāṅgalam, Uppūr (Uppūr) *alias* Raṭṭakulakāla-chaturvêdimāṅgalam¹ and Veṭṭiyār Padaivīḍu *alias* Jayaṅgonḍaśōraṇallūr.

(1) Êmappēr-kūṛram :—Kāṇṇikudi.

(2) Kīr-Vēṅgai-nāḍu :—Jayaṅgonḍaśōraṇallūr, Kshatriyaśikhāmanipuram, Malaiyāṇ-padaivīḍu, Nambāṅkārāi, Pāṇḍyakulāntakanallūr, Rājavidyādharaṇallūr, Śundaraśōraṇallūr, and Talaivāymaṅgalam.

(3) Kuṇṇir-kūṛram :—Tiruvāvaṇam and Vīraikkudi.

(4) Paṇṇiyūr-nāḍu :—Paṇṇiyūr and Perumullūr.

(5) Poygai-nāḍu :—*Tirunettāṇam* (Tillasthanam).

(6) Poyir-kūṛram :—Aragiyaśōrapuram, Korramaṅgalam (Kottamangalam), Maṅgalavāyil, Pāchchil (Tiruvāsi), Śīrukulattūr (Sirukalattūr) and Teṅkudi.

(7) Pulivala-kūṛram :—Kalaiyaṇpāḍi and Tirubhuvanam (Tiruppuvanam).

(8) Puṇṇil - or Puṇṇir-kūṛram :—Kalamalai (Kalamalai).

(9) Śēṇṇimaṅgala-kūṛram :—Kāṇṇikudi and Ōlamaṅgalam (Ōlappāḍi).

(10) Varagūr (Varagūr)-nāḍu :—Pūvār (Pūvālūr).

B.—TONḌAI-NÂḌU *alias* JAYANĠONḌAŚÔRA-MANḌALAM.

I. Malāḍu *alias* Jananātha-valanāḍu :

(1) Kurukkai-kūṛram :—*Tirukkōvalūr* (Tirukkoilur), *Śīrīṅgūr* (Siddhalingamadam).

(2) Pānūr-kūṛram :—*Iraiyaṇaraiyūr* (Elvanasur).

II. Tirumunaippāḍi or Munaippāḍi on the north bank of Pennai—*Pēriṅgūr* (Pérangiyūr).

(1) Mēlūr-nāḍu :—*Tirunāvalūr* (Tirunamanallur).

III. Ōymā-nāḍu.

(1) Ānmūr-nāḍu :—*Manali* (Manalpadi).

(2) Kīṭṭikai-nāḍu :—*Gidaṅgil* (Gidangil).

(3) Pērâyūr-nāḍu :—*Pērâyūr* (Perāvūr).

IV. Aruvā-nāḍu :—

(1) Vāgūr-nāḍu or Kīrvari-Vāgūr-nāḍu :—*Vāgūr* *alias* *Aragiyaśōra-chaturvêdimāṅgalam* (Bāhūr).

(2) Vācalūr-nāḍu :—*Tiruvāmāttūr* (Tiruvamattur).

V. Vāṇagōppāḍi :—*Maruvūr* (on the south bank of the Pennai) *alias* *Vayiramēga-chaturvêdimāṅgalam*.

VI. Vālaiyūr (on the north bank of the Pennai) *alias* *Nittavinḍapuram* (Jambai).

VII. Vadagarai-Vēśāḷippāḍi :—

(1) Vāgūr-nāḍu :—*Tāmanallūr*.

C.—TONḌAI-NÂḌU, TONḌAIMANḌALAM or JAYANĠONḌACHÔLA-MANḌALAM :—Tribhuvanamahādēvi-chaturvêdimāṅgalam [*alias*] Tiruvakkarai.

I. Venkunra-kōṭṭam.

(1) Perumaṇḍai-nāḍu :—*Perumaṇḍai*.

¹ Paraṅḡlam was a hamlet of this village.

II. Tamar-kôttam.

- (1) Tamar-nâdu :—Tamar *alias* Nittavinôdanallûr.
- (2) Valla-nâdu :—Gôvindapâdi (Tirumalpur).

III. Kunravattana-kôttam.

- (1) Mênmalai-Taniyal-nâdu :—Jananâtha-chaturvêdimangalam.

IV. Âmûr-kôttam.

- (1) Âmûr-nâdu :—Mâmallapuram (Mahâbalipuram).
- (2) Kumîri-nâdu :—Talaisayanapuram *alias* Taiyûr *alias* Râjakêsarinnallûr (Taiyûr).
- (3) Paduvûr-nâdu :—Paduvûr (Padûr), Tiruvîdavandai (Tiruvadandai).

V. Puliyûr-kôttam :—Mayilârppil (Mylapore).

- (1) Kôttûr-nâdu :—Velickchêri (Velachcheri).
- (2) Śurattûr-nâdu :—Tanniyâlattûr.
- (3) Tudamuni-nâdu :—Tiruvallidâyam (Pâdi).

VI. Ūrrukkâttu-kôttam.

- (1) Ūrrukkâttu-kûrram :—Uttama-Śôra-chaturvêdimangalam (Tenneri).
- (2) Nirvêlûr-nâdu :—Kûram *alias* Vidyâvinîta-chaturvêdimangalam (Kûram).

VII. Śengâttu-kôttam.

- (1) Mâganûr-nâdu :—Manimangalam *alias* Lôkamahâdêvi-chaturvêdimangalam (Manimangalam).

VIII. Kâliyûr-kôttam.

- (1) Kâliyûr-kûrram :—Uttaramêru-chaturvêdimangalam (Uttaramallur), Śivachûlamanimangalam (Ukkal) and Tiruvottûr (Tiruvottûr).

IX. Purar-kôttam :—Ninranûr

- (1) Pural-nâdu :—Tiruvorriyûr (Tiruvottiyûr).

X. Paduvûr-kôttam.

- (1) Paṅgala-nâdu :—Mugai-nâdu :—Uyyakkondân - Śôrapuram (Solapuram near Vellore).
- (2) Peruntimîri-nâdu :—Tiruppâṇmalai (Panchapandavamalai).
- (3) Mîyârû-nâdu :—Tiruvallam (Tiruvallam).

XI. Manayîr-kôttam.

- (1) Panmâ-nâdu :—Tiruvûral (Takkolam)¹, Kayattâr (part of Tiruvûralpuram).

XII. Perumbânappâdi.

- (1) Tiruvēṅgada-kôttam :—
 - (a) Ârrûr-nâdu :—Tirukkâlatti (Kalahasti).
 - (b) Kudavûr-nâdu :—Tiruchchôḡavûr (Tiruchchanur).
 - (c) Tâṇṇâdu :—Mêrpâdi *alias* Râjâsrayapuram (Mêlpadi).

D.—PÂṆDI-NÂDU *alias* RÂJARÂJA-MANḌALAM or RÂJARÂJA-VAḶANÂDU.

I. Perumbûr-nâdu :—Andakkudi (Andakkudi).

II. Tirukkânappêr-kûrram :—Pâlûr.

III. Mulli-nâdu :—Iyalâttimangalam, Râjarâja-chaturvêdimangalam, Śêramâṇmahâdêvi-chaturvêdimangalam or Nigariliśôra-chaturvêdimangalam (Śêrmâdêvi).

IV. Nâṇji-nâdu :—Tiruchchivîndiram (Suchîndram).

¹ Śirûr formed a portion of Tiruvûralpuram.

- V. *Kīrkala-kūrram*:—*Tirumukkūdal* (or) *Ten-Tirumālirūñjōlai* (Sevilipēri), *Śrī-Vallabhamāṅgalam* (Gangaikondān).
 VI. *Kēralaśīṅga-vaṇanādu*:—*Tirupputtūr* (Tirupputtur).
 VII. *Śūraṅgudi-nādu*:—*Ādanūr* (Ādanūr).

E.—MALAI-NĀDU.

- I. *Vellappa-nādu*:—*Pudukkōdu*.

F.—GĀṆGAPĀDI.

- I. *Padi-nādu*:—*Ālūr* (Alur).

G.—NULAMBAPĀDI *alias* NIGARILISŌRAPĀDI.

- I. *Parivai-nādu*:—*Kūdalūr* and *Kuśavūr*.

H.—ĪRAM *alias* MUMMAḌISŌRA-VAṬANĀDU *or* MAṆḌALAM¹ (CEYLON).

- I. *Kaṇakkaṇ-Kōṭṭiyāram alias* *Vikramaśōra-vaṇanādu*:—*Māśār*.
 II. *Māppisumbu-Kōṭṭiyāram alias* *Rājarāja-vaṇanādu*.

I.—MISCELLANEOUS DIVISIONS NOT DEFINED².

- I. *Vaḍa-Kōṇādu*:—*Turaikkudi* (Turaikkudi).
 II. *Śuttamalli-vaṇanādu*.
 III. *Venni-kūrram*:—*Śirumāṅgalam* (Sirumangalam).
 IV. *Vaḍagarai Rājāśraya-vaṇanādu*.
 V. *Kirār-kūrram*:—*Niyamam* (Nemam).

As regards religion and mythology, the Tanjore inscriptions throw considerable light. That king Rājarājādēva was a staunch Śaiva and that his whole court followed him is amply borne out. The temple at Tanjore which was built by the king was called Śrī-Rājarājēśvara; the chief image of the central shrine was called *Dakṣiṇamēru-Viḍaṅgaṇ* or *Āḍavallān*; and the images which were set up by the king, his elder sister, his queens and his officers were mostly Śaiva. It has been pointed out that the names *Dakṣiṇamēru-Viḍaṅgaṇ* and *Āḍavallān* given to the chief image in the temple indicate clearly that the Śaiva creed derived its support at the time mainly from Chidambaram in the South Arcot district.

An image of *Kirātārjuna* was set up in the Śrī-Rājarājēśvara temple by the magistrate (*adhikāri*) *Udayadivākaraṇ* *Tillaiyāli*. The detailed description of the image is not furnished. But it evidently represented the scene of fight between Arjuna and the god guised as a *kirāta* or hunter. The fight ended in the former obtaining the blessings of the latter together with the weapon known as *pāśupatāstra*.³

¹ *Annual Report on Epigraphy for 1913*, p. 96.

² The divisions mentioned under this head would have probably belonged to *Sōra-maṇḍalam*. *Venni-kūrram* and *Kirār-kūrram* are mentioned as sub-divisions of *Nittavinōda-vaṇanādu*. The village *Turaikkudi* is in the Trichinopoly taluk while *Sirumangalam* and *Nemam* are in Tanjore. Consequently it looks as if the divisional names *Vaḍa-Kōṇādu*, *Śuttamalli-vaṇanādu* and *Vaḍagarai Rājāśraya-vaṇanādu* are only alternative names of some of the divisions mentioned already under *Sōra-maṇḍalam*, if not new ones.

³ *Kirātārjuna-mūrti* is one of the 25 sportive incarnations (*līlā-mūrtis*) of Śiva mentioned in the *Kāraṇāgama*. It describes him as follows:—

चतुर्भुजं त्रिणेत्रं च जटामकुटसंयुतम् ।
 सर्वाभरणसंयुक्तं दिव्यांबरसमावृतम् ॥
 धनर्वाणयुतं रक्तं कृष्णापरशुसंयुतम् ।
 उरुवातसमायुक्तं समभंगतुं कुब ॥

वामे गौरीसमायुक्तं दक्षिणेत्वनुनं स्थितम् ।
 अर्जुनस्वरूपम्—
 एकवक्त्रं द्विनयनं जटामकुटसंयुतम् ।
 सर्वाभरणसंयुक्तं कृताञ्जलिपुटं स्थितम् ॥

Inscriptions on the pillars and niches of the enclosing verandah generally describe groups of copper images set up in the temple and the gifts made to them. The former comprise gods and canonized Śaiva saints. Among the gods the groups representing Pichchadēvar and Kalyānasundara are interesting from the view point of Hindu iconography. The first was set up by Rājarāja's queen Lōkamahādēvī (No. 9). The group consisted of the god Śiva with four arms in a standing posture accompanied on one side by a standing goblin (called generally Guṇḍōdara) carrying the begging bowl on his head, and by an antelope on the other. This description agrees in the main with the figure of Bhikshātanamūrti which we find in Śiva temples.¹ In a niche on the south wall of the central shrine is a beautiful image of Pichchāṇḍār but without the goblin and the antelope. It is worthy of note that there is a temple dedicated to Pichchāṇḍār near Trichinopoly.

The group described in No. 48 was set up by queen Trailōkya-Mahādēvī. The name Kalyānasundara means 'Sundara (preparing himself for the) marriage.' The group consisted of the god Śiva with four arms. Close to him was his consort Umāparamēśvarī. An image of god Viṣṇu with four arms was pouring water into the hands of the god Śiva, and Brahmā was comfortably seated offering an oblation.² This is the usual representation of the marriage of the god Sundarēśvara of Madura with the goddess Mīnākshī and I remember seeing a good sculpture of it in the Kambattadi-maṇḍapa of the Sundarēśvara temple there which was built in the 16th century A.D. by the Nāyaka king Virappa-ofāyaka.

Another group designated Pañchadēhamūrtigaḥ³ is mentioned in No. 30. It consisted of one image with ten arms in the centre and four other images on the sides, each of the

¹ The same *Kāraṇḍama* describes Bhikshāṭana thus :—

चतुर्भुजं त्रिणेत्रं च नम्रं चैव स्मिताननम् ।
भस्मदिग्धं विद्रुमाम्बुं कट्यां पद्मगन्धर्वम् ॥
आवृत्तालङ्कृतं भृङ्गापादं पादुकसंयुतम् ।
दक्षिणं तत्कराग्रं तु हरिणास्यानुगं भवेत् ॥
दक्षिणेऽपरहस्ते तु डमरुं चैव कारयेत् ।
वामे त्वपरहस्ते तु त्रिशूलं पिण्डधारिणम् ॥
कुञ्चितं दक्षिणं पादं वामपादं तु सुस्थितम् ।
समभंगस्थानकं च गमनोन्मुखरूपकम् ॥

कपालोपेतहस्तं च वृषणाभिसमं भवेत् ।
एवं भिक्षाटनं प्रोक्तं गुणोदरमथो शृणु ॥
देवस्य वामपार्श्वे तु गुणोदरमथः स्थितम् ।
हस्तद्वयसमायुक्तं कपालं शिरसि न्यसेत् ॥
भूताकारसमायुक्तं कुण्डले कर्णयोरन्यसेत् ।
दंष्ट्राकरालवक्त्रं च पूर्वोक्तं लक्षणाङ्कितम् ॥

² Of Kalyānasundara also called Vaiṣṇāhikamūrti the following description is given :—

सिद्धराभे त्रिणेत्रं युगभुजसहितं हारकेयूरभूषम् ।
दिव्यैर्वैवृताङ्गं वरकटकलसङ्घेयकलहारभूषम् ।
शंभुं दक्षिणपार्श्वतीकरतलं सव्येन संगृह्णतम् ।
टङ्कं कुण्डलमृगं धरं वरकरं चूडदुवद्वादरम् ॥

जटामकुटसंयुक्तं चंद्रार्धकृतभूषणम् ।
व्यक्षं चतुर्भुजं नस्ये नवयौवनगावितम् ॥
समभंगयुतं देवस्थानकं संप्रकीर्तितम् ।
कुञ्चितं सव्यपादेन स्थितसव्यतराङ्घ्रिकम् ॥

The figures accompanying Kalyānasundara are stated to be (1) Girijā (i.e. Pārvatī) who is of well-formed limbs with two arms and two eyes; (2) Brahmā of four faces and four hands wearing a sacred thread and scarf, holding in two of his right hands the rosary and the ladle and in the two left, the water-pot and the book, and seated on a lotus flower smiling, in front of a square sacrificial pit with blazing fire in it; (3) Mēnakā attending on Girijā; (4) Himavat (mountain), holding a golden pot with water by the side of Girijā and pouring the water through the spout into the hands of Śiva; (5) the sages Sanaka and Sanandana with folded hands on the left side of Śiva; and (6) Viṣṇu and other gods who come to attend the marriage. It may be noted that the description given in our inscription differs from the above in stating that Viṣṇu with four hands—not Himavat—was pouring water into the hands of the god Śiva.

³ With Pañchadēhamūrtigaḥ compare Pañchamukha one of the many names of Śiva. The five faces of Śiva are stated to be Sadyōjāta, Vāmadēva, Tatpuruṣa, Āghōra and Īśāna. The last according to the *Dēvīpurāṇa* is in the middle and higher than the other four. A figure with these five faces is also known as

latter having one face and four arms. The former was 22 *vīra* and four *lōra* in height while the other four were only fourteen *vīra* in height ¹.

Lingapurāṇadēva described in No. 44 is worthy of notice as we very often find a representation of the scene in Śiva temples. The Tanjore temple itself bears a sculpture on the west wall of the central shrine. The group is now known as Lingōdbhava.² The story is that Brahmā and Viṣṇu once had a dispute about their relative superiority. Both of them appeared before Śiva who had assumed the shape of a huge *liṅga*. Viṣṇu had to find out the bottom and Brahmā the top of this *liṅga*. The former became a boar and went on burrowing into the earth and the latter soared into the air in the shape of a swan to trace the top. Neither of them could achieve his object and accordingly it became evident that Śiva was superior to both of them. In the group set up by queen Abhimānavallī, the gods Brahmā and Viṣṇu figure. The latter is said to have the face of a boar. The swan form of Brahmā is not mentioned. The group must have closely followed the representation in stone of the same scene on the west wall of the central shrine.

Tradition asserts that the hill at Tiruvannāmalai in the South Arcot district represents the 'liṅga' of the *Linga-purāṇa*. Accordingly pilgrims who visit the temple at Tiruvannāmalai have to circumambulate the hill itself. It is worthy of note that the *liṅga* at Tiruvannāmalai is believed to be one of the five *liṅgas* which are supposed to consist of the five elements (*pañchabhūta*). The Ēkāṃranātha temple at Conjeeveram has the *prithvī-liṅga* (made of earth) and the Jambukēśvara temple on the island of Śrīraṅgam the *ap-liṅga* (made of water). The *vāyu-liṅga* (made of air) is at Kālahasti in the North Arcot district; the *ākāśa-liṅga* (made of space) at Chidambaram and the *tejō-liṅga* (made of light) at Tiruvannāmalai in the South Arcot district. The ancient names of these five shrines offer

Sadāśivamūrti. According to the *Āgamas* it is crystal-white in colour, has matted hair, ten arms, one body and two legs. In the *Śiwapurāṇa* the five *mūrtis* of Rudra are thus described :—

एका भगवतो मूर्तिरुद्धरोमा भयावहा ।
द्वितीया तस्य वै मूर्तिः सूर्यज्योतिःसमप्रभा ॥
तृतीया भगवतो मूर्तिः शशिनः परमात्मनः ।
चतुर्थी भगवतो मूर्तिः कुबेरस्य महातनुः ॥
पञ्चमी भगवतो मूर्तिस्तद्वै ब्रह्म परं पदम् ।
तत्तु पश्यन्ति विद्वांसः सूक्ष्मध्यानविचिन्तकाः ॥

इत्येव भगवान् रुद्रः पञ्चधा परिपठ्यते ।
लोके वेदे च संयुक्ता शैवी चैव पृथक् पृथक् ॥
क्रीडते प्रथमा मूर्तिर्द्वितीया तप्यते तपः ।
तृतीया हरते लोकांश्चतुर्थी सज्जते प्रजाः ॥
पञ्चमी ज्ञानसद्भावं सर्वमावृत्य तिष्ठति ।
सर्वेशः सर्वमूर्तस्थः सर्गप्रलयविक्रमः ॥

The *Dēvipurāṇa* says :—

शिवस्तत्र स्थितः साक्षात् सर्वपापहरः शुभः ।
स तु पञ्चमुखः ख्यातो लोकसर्वार्थसाधकः ॥
पञ्चब्रह्मात्मको यस्मात्तेन पञ्चमुखः स्मृतः ।
पश्चिमे तु मुखं सद्यो वामदेवस्तथोत्तरे ॥
पूर्वे तत्पुरुषं विद्यादघोरं चापि दक्षिणे ।

ईशानः पञ्चमो मध्ये सर्वेषामुपरि स्थितः ॥
एते पञ्चमुखा वत्स पापघ्नो ग्रहनाशनाः ।
सद्योजातो भवेच्छुद्धो वामदेवस्तु पीतकः ॥
रक्तान्तः(स्त)त्पुरुषो ह्येयोऽघोरः कृष्णः स एव च ।
ईशानः पश्चिमस्तेषां सर्ववर्णसमन्वितः ।

¹ Nos. 274 and 275 of 1911 found on two mutilated pillars of the temple kitchen also describe images, the latter referring to a Pañchadēhamūrti.

² The *Kāraṇāgama* states :—

लिङ्गाकारस्य मध्ये तु चंद्रशेखरवस्तिर्तमे ।
नालकाधस्थितं पादं लिङ्गोद्भवसमन्वितम् ॥
विरिचिह्नसरूपेण चोर्ध्वगो वामपार्श्वके ।
दक्ष वराहरूपस्य रूपेणाधोगतो हरिः ॥

वामदक्षिणपार्श्वस्थौ कृतांजलिममन्वितौ ।
स्वरूपेण द्विपादस्थावज्रविष्णु विभोः परे ॥

no justification for this supposition. Apparently the idea of tracing them to the five elements is a comparatively recent one.

An image of Ardhanârîśvara was set up by Krishṇan Râman. The image is often met with among the sculptures of Śiva temples in Southern India, and is partly male and partly female. In one of the niches of the north wall of the central shrine of the Tanjore temple there is a figure of Ardhanârîśvara. This differs from the group described in No. 39, there being a bull in the former close to which the figure is standing. A later representation of Ardhanârîśvara in the Madura temple has no bull. In the group set up by Krishṇan Râman and the sculpture on the north wall of the central shrine the Īśvara-half has two arms and the Umâ-half only a single arm. In the Madura sculpture each of them has two arms. Hêmâdri in the *Vratakhanda* of his *Chaturvargachintâmani* describes the figure of Ardhanârîśvara as having four arms.¹ The group set up by Râjarâja's general was made of copper but the Umâ-half was coated with brass. Closely connected with this group is No. 47 which records the setting up of an image of Bhṛṅgîśa with three arms and three legs by Kôvan Anṇâmalai *alias* Kêralântaka-Viṇupparaiyan. It was the exclusive devotion of Bhṛṅgîśa to the god Śiva that led Pârvatî to seek union with her consort in the form of Ardhanârîśvara.² This was perhaps the commencement of the worship of the deity in its feminine aspect.

In the group Umâsahitar described in No. 32, the god and goddess are separate images seated together and accompanied by a standing image of Subrahmanya and one of Ganapati. The donor was a certain Vêlân Âdittan *alias* Parântaka-Pallavaraiyan. This group is probably the same as that now known under the name Umâ-Mahêśvara, though in the latter Subrahmanya and Ganapati do not generally figure.³

१ अर्द्धं देवस्य नारी तु कर्तव्या शुभलक्षणा ।
अर्द्धं तु पुरुषः कार्यः सर्वलक्षणभूषितः ॥
ईश्वराद्धं जटाजूटं कर्तव्यं चन्द्रभूषितम् ।
उमाद्धं तिलकं कार्यं सीमन्तमलकं तथा ॥
भस्मोद्भूतमर्द्धं तु अर्द्धं कुंकुमभूषितम् ।
नागोपवर्गितं चाद्धं मर्द्धं हारविभूषितम् ॥
वामाद्धं तु स्तनं कुर्यात् घनं पीनं सुवर्तुलम् ।
रुमाद्धं तु प्रकर्तव्यं सुवस्त्रेण च वेष्टितम् ॥

मेखलां दापयेत्तत्र वज्रवैद्यभूषिताम् ।
ऊर्ध्वलिङ्गं महेशाद्धं सर्पमेखलमण्डितम् ॥
पादञ्च देवदेवस्य समपद्मोपरिस्थितम् ।
सालत्तकं स्मृतं वाममञ्जनेन विभूषितम् ॥
त्रिशूलमक्षसुत्रं च भुजयोः सव्ययोः स्मृतम् ।
दर्पणंचोत्पलं कार्यं भुजयोरपसव्ययोः ॥

² In his *Bṛhat-saṁhitâ* (chapter xi, verse 48) Varâhamihira describes Śiva as follows:—

शम्भोः शिरसीन्दुकला वृषध्वजोऽक्षि च तृतीयमपि चोर्ध्वम् ।
शूलं धनुः पिनाकं वामार्धे वा गिरिसुतार्धम् ॥

³ Hêmâdri's description of Umâ-Mahêśvara-mûrti is as follows:—

युग्मं स्त्रीपुरुषं कार्यं उमेशौ दिव्यरूपिणौ ।
अष्टवक्त्रं तु देवेशं जटाचन्द्रार्धभूषितम् ॥
द्विपाणिं द्विभुजां देवीं सुमध्यां सुपयोधराम् ।
वामपाणितु देवस्य देव्याः स्कन्धे नियोजयेत् ॥

दक्षिणतु करं शम्भोरुत्पलेन विभूषितम् ।
देव्यास्तु दक्षिणं पाणिं स्कन्धे देवस्य कल्पयेत्
वामपाणौ तथा देव्या दर्पणं दापयेन्नुभयम् ॥

In the *Kêraṇâgama*, under *Sapari-vâr-Ômâmahêśvara-dhyâna* occurs the following:—

वामे शैलसुता पुरस्तु वृषभः पश्चात्सुरेंद्रादयो
दैत्यारिश्च विधिश्च पार्श्वदलयोर्वीर्यादिकोणेषु च ।
भृङ्गानारदवाणैरवगजास्यस्कंदवीरेश्वरा
मध्ये शुभ्रसरोजकोमलरुच शंभु भजे पांडुरम् ॥

Queen Śōramahādēvī set up an image of Rishabhavāhanadēva with the goddess Umāparamēśvarī and a bull (No. 46). The god Gaṇapati appears to have been a member of the group though he is not found in the usual representation of Rishabhārūḍhamūrti.¹

The image of Āḍavallān set up by queen Śōramahādēvī (No. 42), is a standing figure of the god with Muyalagan² under his feet. The image had four arms, nine braids of hair (*jaṭā*), the goddess Gangā-bhaṭṭārakī, on the braided hair and seven flower garlands. The goddess Umāparamēśvarī who formed a part of the group was standing on a separate pedestal. This description corresponds to the representation of one of the many forms of Natarāja. Another queen of Rājarājadēva named Pañchavaṇ-Mahādēvī set up an image of Śiva in the dancing posture and called it Tañjai-Aragar (No. 51). The image was apparently standing with Muśalagan under the foot on which the god stood; the other foot was apparently lifted upwards in dancing though this fact is not specifically stated. An image of Umāparamēśvarī and one of Gaṇapati were included in the group. The image of Patañjali and that of Vyāghrapāda both of which usually accompany the dancing image of Śiva (called Natarāja) are not mentioned here. The sages Patañjali and Vyāghrapāda are believed to have been present at the dance of the god Śiva. It is however worthy of note that the same Chōla queen set up a separate image of Patañjalidēva (No. 53). It was a solid image and measured "three-quarters and one-eighth (of a *muṇam*) in height from the tail to the hoods (*phana*). It had five hoods, one face in the midst of these hoods, one crown (*maṭṭa*), two divine arms, above the navel a human body, and below the navel three coils".

No. 50, describes a group of copper images which the king himself had set up. The central image was Dakṣiṇāmūrti with four arms seated on a mountain. The latter had two peaks on which there were two Kinnaras and two Kinnaris. Under the foot of the god was Muśalagan. On the mountain were four *rishis*, a snake, two *karnaprāvritas* and a tiger. A banyan tree was also on the mountain and had nine main branches and forty-two minor ones. A wallet was suspended from the tree and a bunch of peacock's feathers was one of the accompaniments of the god.

The four *rishis* on the mountain are Sanaka, Sanandana, Sanātana and Sanatkumāra, the four sons of god Brahmā. In order to expound the mysteries of the Vēdas to these four *rishis* the god Śiva is said to have assumed the form of Dakṣiṇāmūrti. In fact

¹ According to one of the Śaiva legends it was the god Viṣṇu himself that became a bull (*rishabha*) for Śiva to ride upon when the latter had to fight against the demon Tripura. In one of the sculptures of the Seven Pagodas (*Cave temples of India*, p. 147) is a representation of Rishabhavāhanadēva. Here Śiva and Pārvatī are seated on a couch each of them resting one of the legs on the back of a bull which is lying down. Pārvatī has Subrahmaṇya on her knee. Behind them is seen a figure of the god Viṣṇu to the right and one of Brahmā to the left. Behind the bull is a seated woman. A parasol is held over the head of Pārvatī. It is not impossible that this group represents the usual Sōmāskanda in which, as the name denotes, the images of Śiva, Umā (Pārvatī) and Skanda appear. The bull, however, is not generally seen in representations of Sōmāskanda.

² Muyalagan or Muśalagan (known in Sanskrit as Apasmāra) is the name of a black dwarf who issued out of the sacrificial fire of the *rishis* of the Dārūkāvana forest. The sacrifices were offered in order to discomfit Śiva; and Śiva came there to teach them a lesson. A fierce tiger and a monstrous serpent issued out of the fire one after the other and were quickly overcome by the god. Muyalagan appeared next. His form was hideous and malignant and he brandished a club with eyes of fire. Śiva pressed the tip of his foot and broke Muyalagan's back so that he writhed on the ground. With this last foe prostrate Śiva resumed the dance of which all the gods were witnesses. This is why Muyalagan is represented as lying under the feet of Śiva. He is also found under the feet of Chāṇḍēsvaraprasādadēva, Dakṣiṇāmūrti and Tañjai-Aragar. Muyalagan is also described as a kind of disease from which a woman of Pāchehilāchchiramam was suffering. She was cured by the saint Tirujñānasambandar according to the *Periyapurāṇam*.

Dakṣiṇāmūrti is the god Śiva in his capacity as a spiritual teacher.¹ Two aspects of Dakṣiṇāmūrti are described, *viz.*, Yôga-Dakṣiṇāmūrti and Viṇâ-Dakṣiṇāmūrti. The following verse exemplifies the popular belief in Dakṣiṇāmūrti as a teacher :

नित्यशो दक्षिणामूर्तिं ध्यायेत्साधकसत्तमः ।

शास्त्रव्याख्यानसामर्थ्यं लभते वत्सरान्तरे ॥

In South Indian temples at present Dakṣiṇāmūrti occupies a niche on the south wall of the central shrine with a stone structure in front of it. In the old ones, however, the niche appears to have remained alone without any clumsy addition made to it. For instance, in the Râjarâjêśvara temple there is a niche to Dakṣiṇāmūrti on the south wall. But the structure in front of this niche covers one or two sections of an inscription of Râjarâja (No. 4). It is therefore clear that, though Dakṣiṇāmūrti was worshipped in the beginning of the 11th century A.D., the practice of raising up a special structure for him had not yet come into vogue. It is also worthy of note that all the foregoing accompaniments are not found in the sculptures of Dakṣiṇāmūrti which we now find in Śiva temples.

Queen Prithvîmahâdêvî set up a seated image of Śrîkanṭhamūrtigaḥ with four arms (No. 80). The god Śiva got this name in consequence of his swallowing the *hâlâhala* poison produced at the churning of the ocean. The name Nilakanṭha of the god is also traceable to the same event.² An image of Pâsupatamūrti was set up by queen Ilâdamahâdêvî. The details are however not given. In fact her setting up the image is only incidentally referred to in No. 95 below. The scene relates to the gift of the *pâsupata*-weapon to the Pândava prince Arjuna for use in battle against Jayadratha.³ An image of Chandrasêkharadêva is said to have been set up by Râjarâja (No. 54). In this case too the details

¹ The following verse gives a description of Dakṣiṇāmūrti :—

प्रोद्यच्छास्त्रमहावटद्रुमतले योगासनस्थं प्रभुम्
प्रत्यक्तत्त्वबुभुत्सुभिः प्रतिदिशं प्रोद्दीक्ष्यमाणाननम् ।
मुद्रां तर्कमयीं दधानममलं कर्पूरगौरं शिवम्
हयन्तः कलये स्फुरन्तमनिशं श्रीदक्षिणामूर्तिकम् ॥

Hemâdri in his *Vratakhanda* has :—

दक्षेण मुद्रां प्रतिपादयन्तं
सिताक्षसूत्रं च तथोद्दिष्टभागे ।
वामे च पुस्तामखिलागमायां
विभ्राणमूर्द्ध्वेन सुधाधरं च ॥

The *Kâraṇâgama* supplies the following information :—

नारदो जमदग्निश्च वसिष्ठभृगुदक्षिणे ।
भरद्वाजश्चौनकश्चाप्यगस्त्यो भार्गवस्तथा ॥
वामभागे विधातव्याः किन्नराद्यैस्तुसेविते ।
कैलासपर्वते तस्मिन्वटवृक्षस्य मूलके ॥

सिताम्बुजस्थं सितवर्णमांशं
सिताम्बरालेपनमिन्दुमौलिम् ।
ज्ञानं मुनिभ्यः प्रतिपादयन्तं
तं दक्षिणामूर्तिमुदाहरन्तम् ॥

आसीनं सकलेशं तं शान्तरूपं महेश्वरम् ।
दक्षिणामूर्तिमित्युक्तं ॥
अधोऽपस्मारं शाययेत् ॥

² Vishâpaharamūrti, 'the swallower of poison' is described in the *Kâraṇâgama* to have one face, three eyes, braided hair and four arms holding in the two upper ones the antelope and the axe. He is in the posture of drinking the poison which he holds in his right (lower) hand. On his left side is the goddess with two arms. With her right arm stretched round the neck of Śiva she shows anxiety in her face.

³ In the *Kâsyapa-Silpa*, a chapter of the *Amṣumat-Tantra*, Pâsupatamūrti is thus described :—

त्रिणेत्रं चतुर्भुजं सौम्यमूर्ध्वकेशं महाननुम् ।
अभयं शूलहस्तं च दक्षिणे तु करद्वये ॥
वरदं चाक्षमाला च हि(वा)मपाश्चै करद्वये ।
प्रवालसदृशप्रख्यं सौम्यनेत्रांतशीतलम् ॥

सर्वाभरणसंयुक्तं किञ्चित्प्रहासिताननम् ।
शूलं त्वधोमुखं धृत्वा कपालं वरदे धृतम् ॥
* * * * *
रौद्रं पाशुपतं ह्येतद्वाल(ण?)लेर्लीं तु पूजितम् ।

This description shows that Pâsupatamūrti is not connected with the gift of the *pâsupata*-weapon to Arjuna.

are not mentioned.¹ According to Śaiva legends the god Śiva came to wear the crescent on his head as the moon prayed for release from the curse of his father-in-law Dakṣa that he should gradually dwindle day by day and eventually die.

Seven images of Gaṇapati² are said to have been set up by the king, two in the dancing posture, three seated comfortably and the remaining two, standing (No. 84). With one of the second three, there was a tree. In describing gifts to Gaṇapati two separate forms are mentioned, viz., Âlaiyattu-Pillaiyâr and Parivâralaiyattu-Pillaiyâr. The former was probably in the central shrine and the latter in the enclosure hall. According to the *Śaṅkaravijaya* the Gāṇāpatya sect was sub-divided into six sub-sects who worshipped six different forms of the god, viz., Mahā-Gaṇapati, Haridrā-Gaṇapati, Uchchhishta-Gaṇapati (also called Hēramba-Gaṇapati), Navanīta-Gaṇapati, Svarṇa-Gaṇapati and Santāna-Gaṇapati.³ A Tamil book entitled *Sīrpachintāmaṇi* describes twelve kinds of Gaṇapati, viz., Bāla-Gaṇapati, Dhanur-Gaṇapati, Bhakti-Gaṇapati, Vīra-Gaṇapati, Piṅgala-Gaṇapati, Uchchhishta-Gaṇapati, Kshipare (Kshipra ?)-Gaṇapati, Ērāpāśa (Hēramba ?)-Gaṇapati, Lakṣmī-Gaṇapati, Mahā-Gaṇapati, Bhuvana-Gaṇapati and Nirttana (Nritta)-Gaṇapati. These varieties⁴ are due probably to the fact that he is a popular deity. His

¹ The *Kāraṇāgama* says of him :—

अभयवरदहस्तं सौम्यशृंगारभावं
विपुलवरदनेत्रं चंद्रविर्वाशमौलिम् ।
कजुतनुसमपादस्थानकं विदुमामं
हरिणपरशुपाणिं पद्मपीठीपरिष्ठम् ॥

² Kāśyapa quoted by Bhaṭṭotpala in his commentary on the *Bṛihatsaṃhitā* describes Gaṇapati—Vināyaka as follows :—

एकदंष्ट्रो गजमुखश्चतुर्बाहुर्विनायकः ।
लम्बोदरः स्थूलदेहो नेत्रत्रयविभूषितः ॥

Hemādri in his *Vratakhanda* has :—

विनायकस्तु कर्त्तव्यो गजवक्रश्चतुर्भुजः ।
स्थूलकक्षाक्षमाला च तस्य दक्षिणहस्तयोः ॥
पात्रद्वोदकपूर्णश्च परशुश्चैव वामतः ।
दन्तश्चास्य न कर्त्तव्यो वामे रिपुनिषूदन ॥

पादपीठकृतः पाद एक आसनगो भवेत् ।
पूर्णे चोदकपात्रे च कराग्रन्तस्य कारयेत् ॥
लम्बोदरस्तथा कार्यस्तच्च (?) कर्णश्च यादव ।
व्याघ्रचर्माम्बरधरः सर्पयज्ञोपवीतवान् ॥

In the translation of the *Bṛihatsaṃhitā* by Mr. N. Chidambaram Aiyar (Madura, 1884), Part II, Ch. 11, verse 57, the following occurs :

"The image of Gaṇēśa shall be represented with the face of the elephant, with a hanging belly, with an axe in his hand, with a single tusk and with the root of the Mulaka with its black leaves." I do not find this verse in the Vizianagram Sanskrit Series edition of the *Bṛihatsaṃhitā*. Vighnēśvara is represented in a sitting posture, with a big belly. His head is that of an elephant, and on it he wears a crown, while his ears are adorned with two flowers and two jewels, and his forehead with sacred ashes. Of his four arms he lifts two up, holding in the left hand the *pāśa* (i.e., a rope) and in the right a *kūṭhāra* (i.e., an elephant goad). In the right of his other two hands he holds a piece of his own elephant's tooth, which he once broke in a rage, and in the left a pancake, for he is said to be fond of pancakes. Round his neck he wears necklaces of pearls and precious stones, and likewise on his arms and feet, and from his shoulders a garland hangs down.

³ *Religious Thought and Life in India* by Mon. Williams, p. 217 f.

⁴ The *Mudgala-purāṇa* mentions 32 forms of Gaṇapati :—

बालस्तरुणमक्तौ च वीरः शक्तिर्द्विजस्तथा ।
सिद्ध उच्छिष्टविघ्नेशौ क्षिप्रौ हेरवनामकः ॥
लक्ष्मिगणपतिश्चैव महाविघ्नेश्वरस्तथा ।
विजयः कल्पवृत्तश्चाप्यूर्ध्वविघ्नेश उच्यते ॥

एकाक्षरो वरश्चैव व्यक्षरः क्षिप्रदायकः ।
हरिद्राख्यश्चैकदंतः सृष्टिर्द्विजनामकः ॥
कृष्णमोचनको दुर्गाद्विमुखस्त्रिमुखस्तथा ।
सिंहो योगश्च दुर्गा च देवः संकटहारकः ॥

The only Gaṇapati here who is connected with a tree is कल्पवृत्तगणपति, i.e., Gaṇapati dancing under the Kalpa-tree. In the inscription No. 84, however, Gaṇapati who is associated with a shrub (tree) (p. 407 below) is comfortably seated, not dancing.

image is found not only within all Śaiva temples but also in front of temples and even in the streets. He is also worshipped in the majority of Śūdra houses in the Tamil country. This fact is expressed in the following Sanskrit verse said to be extracted from the old version of Manu :—

विप्राणां दैवतं शम्भुः क्षत्रियाणां तु माधवः ।
वैश्यानां तु भवेद् ब्रह्मा शूद्राणां गणनायकः ॥

How he came to be the remover of obstacles (Vighnêśvara) from his position as the commander of the celestial troops (gaṇapati), is a point on which no information is at present forthcoming.

The worship of the god Subrahmanya does not appear to have been so prevalent in ancient times as it is at the present day. His surnames Shanmukha, Skanda and Kârttikêya occur in Vêdic literature and there is also an Upanishad entitled Skanda-Upanishad. In the *Mahābhārata* his origin from Agni is described and he is also known as Agnikumâra. Kumâra's birth is also briefly mentioned in the *Rāmāyana*. Kâlidâsa's poem *Kumâra-sambhava* is a description of the birth of the god Shadânana and of his achievements. He is the commander of the good demon armies and is also known as Sênâni. He leads his troops against the hosts of their enemies, the evil demons. It was probably this aspect of his nature that led to some of his temples being built on hills, e.g., Tirupparaṅgunram, Parani and Kunnakkudi in the Madura district, Karugumalai and Tiruchchendûr in the Tinnevely district, Tiruttani and Vallimalai in the North Arcot district and Svâmmimalai in the Tanjore district. His temples are frequented by those who seek to be delivered from evil spirits or to obtain children. He is the patron saint of burglars and thieves as stated in the *Mṛichchhakatikâ*. Even now he is the deity adored by Kallars and Maravas who belong to the robber castes. He is also identified with the serpent in some mysterious way. This connection between the god Subrahmanya and the serpent probably arose at the village of Subrahmanya in the South Canara district where, according to Dr. Kittel, the god Kârttikêya was formerly worshipped. It is now a place of worship of the serpent Âdisêsha. Besides, the name Subba or Subbarâya which is applied to the serpent is a *tadbhava* of the Sanskrit *subhra*.¹ Owing probably to some mistake the word Subba or Subbarâya has been connected with the name Subrahmanya and the association of Kârttikêya with the serpent may be due to some such false etymology.

According to Varāhamihira's *Bṛihatsamhitâ* the image of Skanda should be made to appear young with the weapon known as *śakti* in his hand and mounted on a peacock.²

¹ The sixth *tithi* of the first fortnight is considered sacred both to Subbarâya and Skanda. The *Subbarâya-shashthi* is celebrated on the sixth day of the bright half of the month Mârgaśira when people pour milk, etc., into snake holes or offer presents to *brahmachârins* in the name of Subbarâya and take only one meal. Skanda-shashthi is the 6th of the bright half of Kârttika.

² This is the translation of Mr. Chidanbara Aiyar. The text of the Vizianagram edition (ch. 57, vol. 41), has स्कन्दः कुमाररूपः शक्तिधरो बहिर्हेतुश्च.

Bhaṭṭotpala in his commentary on the *Bṛihatsamhitâ* has :—

मयूरवाहनः स्कन्दः शक्तिः कुक्कुटधारकः ।
सुरूपदेहो विक्रान्तो देवः सेनापतिः शिशुः ॥

In his *Vratakhanda*, Hêmadri says :—

कुमारः षण्मुखः कार्य्यः शिखण्डकविभूषणः ।
रक्ताम्बरधरः कार्य्यो मयूरवरवाहनः ॥
कुक्कुटश्च तथा घण्टा तस्य दक्षिणहस्तयोः ।
पताका वैजयन्ती च शक्तिः कार्य्या च वामयोः ॥

In South-Indian temples Subrahmanya has six heads and twelve arms. Oftener he has one head and four arms only, of which two are lifted and hold the lance while the other two are empty. On his head he wears a crown. To his right and left stand his two wives Valli and Devasênâ and near him is the peacock, his vehicle. The evolution of this god and his present attributes from the original conception of the celestial general, illustrates the way in which the Brâhmanical religion has been added to in course of time.

The Tamil work *Sirpachintâmani* describes eight different forms of the god Subrahmanya, viz., Jñânasaktidhara, Dandâyudhapâni, Sênâpati, Ârumugam (Skt. Shadânana), Šuppiramaniyar (Skt. Subrahmanya), Šaravaṇôrpavar (Skt. Šaravaṇôdbhava), Kumâra, Shanmugan (Skt. Shanmukha) and Târukâriyân (Skt. Târakâri).¹ Another Tamil work entitled *Šuppiramaniya-parôkkiramam* describes eighty-eight different feats of the god and the forms assumed by him on each of these occasions.

Only a single image of the god Subrahmanyadêva was set up by the king in the Râjarâjêšvara temple at Tanjore. He had only four arms and apparently a single head (No. 49). Even the epithet *pillaiyâr* which is prefixed in the case of the god Gaṇapati is omitted here.

The Kadambas are represented as meditating on the god Svâmi-Mahâsêna, i.e., Kârttikêya and Mayûrasarman, the first king of that dynasty, is said to have been anointed, by Shadânana.² The Chalukyas of Bâdâmi also meditated on the feet of the god Mahâsêna.

In the Timmâpuram plates of the first Eastern Chalukya king Vishṇuvardhana I, the Chalukyas are described as "having been rendered prosperous by Mahâsêna, who by his own arm had defeated the great army of the sons of Danu"³. In the Kailâsanâtha temple inscription of the Pallava king Râjasimha the king is compared to the god Guha also called Kumâra and Subrahmanya. The weapon *śakti* (lance) is also referred to here. The earliest epigraphical reference to a temple of the god Subrahmanya occurs in a Pallava inscription of Nandivarman at Mallam in the Nellore district (called Tiruvânâbûr in the inscription).⁴ In the early Tamil poem *Tirumurugâruppāḍai* six places sacred to the god are mentioned, viz., Tirupparaṅgunram, Tiruchchîralaivây, Tiruvâvinankudî, Tiruvêragam, Kunrutôrâdal and Paramudirôlai. Modern temples dedicated to the god are found also at Tiruppôrûr in the Chingleput district, Pullirukku-Vêlûr (Vaidîšvarankôyil) in the Tanjore district, Sandur in the Bellary district⁵ and Kataragama in Ceylon.⁶ Tirupparaṅgunram and Pullirukku-Vêlûr are also mentioned in the *Dêvâram*. But there is nothing to show that there were Subrahmanya shrines in those two places at the time when the *Dêvâram* hymns were composed.

¹ The *Śaivâgamasikshara* mentions seventeen forms of Subrahmanya, viz., (1) Jñânasakti, (2) Skanda, (3) Agnijâta, (4) Saurabhêya, (5) Gângêya, (6) Šaravaṇôdbhava, (7) Kârttikêya, (8) Kumâra, (9) Shanmukha, (10) Târakâri, (11) Sênâni, (12) Guha, (13) Brahmachâri, (14) Dêśika, (15) Krauñchabhêdana, (16) Šikhi-vâhana and (17) Vêlâyudha.

² *Dynasties of the Kanarese Districts*, p. 287, foot-note 1.

³ *Ep. Ind.*, Vol. IX, p. 319.

⁴ *Nellore Inscriptions*, Gûḍûr, 54. A record of the early [Gâṅga]-Pallava king Narasimhavarman from Kîr-Muttugûr (*Ep. Ind.*, Vol. IV, p. 178) records a gift to a worshipper of Šânmatûra (Kârttikêya).

⁵ The village Subrahmanya in the South Canara district is also mentioned among villages sacred to the god Subrahmanya. According to Mr. Sewell the principal objects of worship in the temple are two images of a *Nâga* and a six-faced deity which stand side by side in the *garbhagriha*. But Dr. Kittel says Subrahmanya was originally a place for the worship of Skanda but has now become dedicated to serpent worship.

⁶ *Parker's Ancient Ceylon*, p. 115.

The other names of the god Subrahmanya are Muruga, Ârumugam (Shadâwana in Sanskrit), Skanda, Kumâra, Vêlâyudha, Sênâpati and Kârttikêya. It seems to me that Muruga is not a new name but only a Tamil translation of the Sanskrit designation Kumâra. There is no reason to suppose that Muruga was an ancient Dravidian god afterwards assimilated with Skanda. The earliest references in Tamil literature to this god support the view that Muruga is only a Tamil rendering of the Sanskrit Kumâra.

In the ancient Tamil poem *Manimégalai* the god Muruga is described as the son of Śiva and as having subdued the mountain Kiravuñjagiri (Skt. Krauñchagiri). In another ancient poem entitled *Tirumurugârruppadai* he is described as having six faces and twelve arms. His consorts are referred to here and one of them, viz., Valli is actually mentioned by name. The peacock is also referred to as his vehicle and the cock as his banner. His priest carried a lance and was called *vêlan* or lancer. On festive occasions a bull was sacrificed to the god and boiled rice mixed with its warm blood, was offered.

There are various legends about the origin of the god Skanda.¹ But the original conception is apparently Sênâni or Mahâsêna, the general of the celestial armies. From this original idea was evolved Kârttikêya, as the month of Kârttika is best fitted for war. The name Kârttikêya naturally came to be connected with the six Kṛttikas and he was looked upon as the son of all six of them. Six faces came to be associated with his figure by a natural sequence of ideas and then twelve arms came to be attributed to him. As he was the god of war he became the object of worship for reigning kings and families like the Kadambas and Chalukyas.

Two more images require to be noticed before we pass on to the next section. The first is that of god Vishṇu set up by the king himself (No. 52) and called Mahâvishṇukkal. The image had four arms.² No further details are furnished. But the fact shows that the king was no bigot, though he was a staunch Śaiva.³ The second image to which I wish to invite attention here is that of Sûrya, the sun-god. The image was one cubit (*muram*) and two *virâl* in height and had two arms. It was set up by an officer of the king (No. 56) who presented a garland of rays to it. There is no reference to the seven horses which are represented as drawing his chariot.⁴ Neither are they mentioned in the *Bṛihat-*

¹ According to one legend he was the son of Śiva without the intervention of Pârvatî, the god's generative energy, being cast into the fire and then received by the Ganges. Hence Kumâra is sometimes described as the son of Agni and Gangâ. When born, he was fostered by the six Kṛttikas and these offering their six breasts to the child he became six-headed.

² Images of the god Vishṇu may have 8, 4 or 2 arms. With the mole known as *Śrivatsa* on the breast and the gem *Kaustubha* the body should be of the colour of the *atasi*-flower and the cloth yellow. The countenance should be cheerful and the image should wear pendants and a crown. The neck, shoulders and arms should be large. Three of the right hands should hold a sword, a club and an arrow respectively and the fourth shall appear stretched and held vertically in the attitude of offering protection. The four left hands should hold the bow, the target, the discus and the conch. If the image has only four arms, one of the two right hands should hold the club and the other raised as *abhaya-hasta*. The two left hands hold the conch and the discus. If the image has only two hands, one of them is the *abhaya-hasta*, while the other holds the conch (*Bṛhatsamhitâ*, chapter II, verses 31 to 35).

³ No. 91 refers to three images of Śrî-Vâsudeva presented to the temple by king Râjarâja.

⁴ Sûrya is identical with Savitrî, Ravi and Âditya, although these personifications are often distinguished from one another. He is the regent or guardian of the south-west quarter. He is generally represented as a ruddy man, seated on a lotus in a chariot drawn by either seven horses or a seven-headed horse, with the legless Aruṇa for his charioteer. He is surrounded by a halo or circle of light. In two hands he holds a water-lily; with the third he is forbidding fear, and with the fourth bestowing blessings. There is a temple dedicated to the Sun at Bâroda in Gujarat where he is known as Sûrya-Nârâyana. The *Makara-sankranti* and *Ratha-saptami* are the days on which he is specially worshipped; Birdwood's *Industrial Arts of India*, p. 67.

*samhitā*¹ or Hēmādri's *Chaturvargachintāmaṇi*.² The earliest sculptures of the god so far found in Northern India contain four horses.³

As I have pointed out elsewhere⁴ the worship of Sūrya was probably introduced into the Tamil country from Northern India. The first temple dedicated to Sūrya in the Chōla country was built apparently during the reign of Kulōttunga I when, there was some intercourse between the sun-worshipping Gahadavālas of Kanauj and the Chōlas of Tanjore.

Of greater importance than the foregoing are the images of canonised Śaiva saints set up in the temple. One of them we owe to the king himself and the others to the religious devotion of the manager of the Rājarājēśvara temple. The first group (No. 29) consisted of (1) Chandēśvaraprasādādēva with four arms; (2) Muśalagan with two arms; (3) Umāparamēśvarī; (4) Mahādēva (*i.e.*, a *līṅga*) from which an arm was projecting; (5) Chandēśvara with two arms; (6) his father with two arms represented as having fallen down and lying on the ground; (7) Chandēśvara having two arms represented as receiving a boon; and (8) a flower garland given to him as a boon. The events of Chandēśvara's life represented in the foregoing groups are preserved to us in the Tamil *Periyapurānam* with the exception of a single item. Why a divine arm was projecting from the *līṅga* is not apparent. The part that the arm played in the story is altogether missing in the *Periyapurānam*. Another image of Chandēśvara was set up by an officer of the king (No. 55). The image had two arms and held an axe (*maṇu*). This is the usual representation of the Chandēśvara in Śiva temples. Chandēśvara is said in the *Periyapurānam* to have been made the chief of Śaiva devotees by the god Śiva. In epigraphical records all transactions connected with Śiva temples are represented as having been made in the name of Chandēśvara. In the case of endowments made to Śiva temples the documents used to be drawn up in the name of Chandēśvara. If any land belonging to the temple had to be sold, Chandēśvara is stated to have accepted the price of the land paid by the purchaser. In fact he was looked upon as the manager of the temple. This office Chandēśvara may be considered to hold even to this day. Any worshipper visiting a Śiva temple has to appear at the Chandēśvara shrine before leaving the temple premises and clap his hands evidently to satisfy the god that he is not taking away any temple property with him.

The manager of the Śrī-Rājarājēśvara temple towards the close of Rājarāja's reign and during the early years of Rājendra-Chōla's reign was Ādittan Sūryan *alias* Tennavan Mūvēndavēlan, a headman of Poygai-nādu. In the second year of Rājendra-Chōla's reign (A.D. 1013-14) he presented several gilt copper-pots to be placed on the shrine of Chandēśvara (No. 60). This gift alone would not have entitled him to our gratitude. Before the close of the twenty-ninth year of Rājarāja (A.D. 1013-14) Ādittan Sūryan set up images of Nambi Ārūranār, Naṅgai-Paravaiyār, Tirunāvukkaraiyar, Tiruñānaśambandadigal, Periya-Perumāl, his consort Olōgamādēviyār, *i.e.*, Lōkamahādēvi and Chandrasēkharadēvar worshipped by Periya-Perumāl (No. 38). During the next year (*i.e.*, A.D. 1014-15) he made gifts to the images of Nambi Ārūranār, Tiruñānaśambandadigal, Tirunāvukkaraiyar and Periya-Perumāl (No. 41). He also

¹ The sun shall be represented as holding a lotus in each hand, as wearing a crown and pendants, with garlands hanging from his neck and as surrounded by gods. The face shall be bright as the lotus. The body shall be covered with stitched coats; the countenance shall be cheerful and the lustre of the gems shall add beauty to the image (*Bṛhatsamhitā*, chapter II, verses 47-8).

² *Dānakhaṇḍa* (chapter II, p. 757 f.) mentions the *ratha*, but not the horses.

³ See Dr. Vogel's *Progress Report for 1909-10*, p. 8.

⁴ *Annual Report on Epigraphy for 1890*, Part II, paragraph 60.

set up an image of the king of Milâdu who had said *Tattâ namarê kân*, i.e., the Śaiva devotee Meypporu-Nāyanār (No. 40).¹ In the same year he set up another group of images illustrating the life of Śiruttonda-Nāyanār (No. 43). These were (1) Kshêtrapâladêvar with eight arms; (2) Bhairava-mûrtigaḥ with two arms; (3) Śiruttonda-Nambi with two arms; (4) Tiruvenkâttu-Naṅgai; and (5) Śīrâlādêvar. In the *Periyapurānam* version of Śiruttondar's life, Kshêtrapâla plays no part. It is only Bhairava that appears. Again in the name of Meypporu-Nāyanār there is a slight difference between the form of it given in the Tanjore inscription and that found in the *Periyapurānam*. Dr. Hultzsch thinks that by Periya-Perumâl, Râjarâja himself is meant and that Olôgamahâdêvî was his queen Lôkamahâdêvî. This seems to be very likely and both of them were probably dead at the time the images were actually set up. The fact that the images of the Śaiva devotees noted above had been installed during the early years of the eleventh century A.D. is of very great importance for the history of Tamil literature. Dr. Hultzsch has pointed out its importance and consequently there is no necessity to repeat his statements.

Of Śakti deities (*grāmadêvatâ*), very few images are mentioned as having been established in the Tanjore temple. No. 81 records the setting up of a seated image of Kâlâ-Pidâri with four arms, and No. 79 of Durgâ-Paramêśvarî with four arms. In the suburbs of Tanjore there was evidently a pretty big temple of Raudra-Mahâkâlam dedicated perhaps to Rudra-Mahâkâla, one of the terrible forms of Śiva (No. 64, paragraph 4). Among the villages whose revenues were assigned to the Râjarâjêśvara temple, a number of village deities and their shrines are incidentally referred to. These are Aiyân,³

¹ An earlier reference to Milâdudaiyâr, i.e., Meypporu-Nāyanār is in an inscription from Tirunâgêsvaram which belongs to the time of Râjakêsarivarman, probably, Âditya I. (*Annual Report on Epigraphy for 1912*, Part II, paragraph 12).

² The life of Śiruttonda is intimately connected with the temple at Tiruchcheṅgâttâṅguḍi in the Tanjore district; *Annual Report on Epigraphy for 1913*, Part II, paragraph 7.

³ The chief male deity among the *grāmadêvatas* is Aiyân or Aiyânâr. He is also named Ariyaraputtiray (Hariharaputra), i.e., Vishnu-Śiva's son, because he is said to owe his origin to the union of Śiva with Vishnu, when the latter took the female form called Mōhini. Aiyânâr is represented by a human form in a sitting posture, with a red skin, a crown on his head and pearls in his locks. On his forehead, he wears the sacred ashes, pearls on his ears and neck and a sort of ribbon on his breast. The arms, hands, feet and the whole body are full of jewels and ornaments. In his right hand he holds a ceptre, to indicate that he is the chief among village gods. Round his body and his left leg he wears a kind of belt called *bâhuppadaî* which is also used by sages and others when they sit. From his shoulders, garlands hang down. The upper part of his body is uncovered whilst the lower is covered with a motley garment.

Aiyânâr's two wives, viz., Pûrapai (on the right) and Puṭkalai (on the left) are represented as having, natural bodies of a yellow colour with crowns on their heads and flowers in their hands. Pûrapai wears on her forehead the mark of musk *kastûri* and Puṭkalai the sacred ashes. The temples of Aiyânâr stand usually at some distance west of villages in a grove. At the entrance stand two door keepers with crowns on their heads, thick clubs in their hands and lion's teeth in their mouth. In the first apartment stand seven small figures of the Sapta-Mâtris and two of Vighnêśvara. In the inner apartment is Aiyânâr with his two wives and round about them stand seven figures of stone representing virgins which are however not worshipped. In front of the temple is an altar of stone for animal sacrifices. Close by the temple on both sides of it are figures of clay among which are Aiyânâr's generals called *pâlâiyakkârar*. These figures are presented by the devotees in fulfilment of vows. Aiyânâr is worshipped as Śâstâ in Malabar. Aiyânâr is never asked for any positive good. He only protects from harm and his worship consists solely in propitiation. Like Gaṇêśa and Skanda, the popular deity Aiyânâr is a lord and leader of the demon host and his province is to guard the fields, crops and herds of the peasantry and drive away their enemies, the devils and fiends who are ever on the alert to inflict disease, blight and other calamities. Accordingly outside every village in Southern India, may be seen the shrine of Aiyânâr, surrounded with rude clay or terra-cotta

Piḍāri¹, Śēṭṭaiyār (Jyēsthā), Kālā-Piḍāriyār, Piḍāri called Punnaitturai-Nāṅgai, Piḍāri called Poduvagai-Ūrudaiyāl, Kādugāl, Durgaiyār, Piḍāri called Kuduraivattam-Uḍaiyāl and Piḍāri called Tiruvāl-Uḍaiyāl. The number of Piḍāris and their various designations are interesting. Each of them evidently had her own charge to look after. The shrines of the village deities (*tirumurram*) are distinguished from orthodox Brahmanical temples to which the term *śrīkōyil* is generally applied. Most of the village deities are mentioned in connection with villages in the Trichinopoly district to the north of the river Kāvêri. Of other temples mentioned in the Tanjore inscriptions one dedicated to Kudadēva, *i.e.*, to sage Agastya is said to have existed at Tiruttēvaṅkudi in Tiruvāli-nādu. There was a shrine of Tiru-Vanni-bhagavar (*i.e.*, Śrī-Vahni-bhagavat) at Āṇbaṇūr in Mī-Palāru. It is said to be a temple of Mahādēva (Śiva) and is styled a *śrīkōyil*. Two shrines of Tiruvaḍigal are referred to, *viz.*, one at Manarkālappalli in Vēlā-nādu and another at Viḍēlviḍugu-Pallavapuram in Takkaḷūr-nādu. In the latter case again the term *śrīkōyil* is applied. Perhaps both of them were shrines dedicated to the sixty-three Śaiva devotees. At Viḍēlviḍugu-Pallavapuram there was also a temple called Pugar-Īsvara-griham.

figures of horses and other animals often of life size on which he is supposed to ride when keeping guard. His image is roughly carved, sometimes in a sitting posture and at other times on horseback. When properly represented he ought to have a crown on his head, the Śaiva mark on his forehead, a sceptre in his hand, and ornaments on his person. Often images of Gaṇēsa are placed near him.

After recovery from sickness or to commemorate any piece of good fortune the villagers place fresh clay horses round the shrine of Aiyāṇār, as thanks offerings or in fulfilment of vows. He is also at such times propitiated by offerings of the blood of swine, goats, sheep, cocks and other animals, or by cooked food and libations of strong liquor. Aiyāṇār is only propitiated for emergencies. Every year after harvest time a festival is held in his honour when numerous animals are sacrificed and the images of the god are decorated with ornaments and drawn about through the village streets on rude clay horses.

¹ Piḍāri is represented in a sitting posture, fire issuing from her whole body, to indicate her great wrath. On her head she wears a crown, various ornaments in her locks, on her forehead the mark of Śiva, bulky jewels in the large holes of her ears and two flowers behind them. She has four hands holding in them respectively a drum with a snake, a trident, the skull of Brahmā and a goad. Her throne is an altar. Piḍāri temples contain also an image of Viḡṇēśvara and the entrance is guarded by two horrible door-keepers called Mannāḍiyār. She has eighteen generals. Chāmunḍi is on the whole represented like Piḍāri. But the former is standing on the buffalo head of the giant Mahisha whom she is said to have slain with the conch and the discus of Viṣṇu. She holds these two weapons in two of her four hands. Durgā is represented with a sheep's head standing on the giant Śirhamukhāsura whom she killed. Her head is fiery and adorned with different jewels. On her forehead she wears a crescent made with sacred ashes of burnt cow-dung. In five of her six hands she holds, respectively, a ring, a sword, a trident, a goad and a skull. Piḍāri is said to be the chastiser of all evil spirits because those who hang or poison themselves, or die any violent death, are turned into malignant demons who would destroy the whole human race if not kept in check by Piḍāri.